POISONING DEMOCRACY

GEORGE McCREADY PRICE

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A Study of the Moral and Religious Aspects of Socialism

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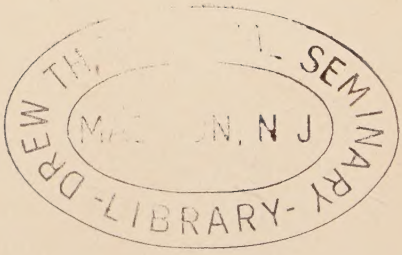

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I

INTRODUCTION

I

EVERY intelligent modern man, I suppose, has at some time or other felt the pull of the arguments for Socialism in its economic and social aspects. We are confronted with the formidable list of various forms of injustice still existing all around us, even in the most enlightened lands; and our blood boils with all the zeal of the crusader, and we feel like going forth to hew the dragon in pieces and to vindicate the wrongs of the weak and oppressed. Then we see thrown on the screen an ideal picture of a better order of society, in which all these evils will be eliminated, when equal and exact justice will be dealt out to every one, and when the doors of equal opportunity will open up for all alike. And we feel like saying with the prophet of old, "Let me go over, I pray Thee, and see the good land that is beyond the Jordan."

Some forms, too, of its moral appeal are very strong. Its picture of the close connection between poverty and disease, or even between poverty and crime, seems almost as clear as two plus two equals four. Our dismay at the hopelessness of trying to rescue the submerged tenth one by one, is replaced by the hope that all necessity for charity and philanthropy can be removed by appropriate action on the

part of the social organism as a whole, by taking over the control of the production and the distribution of the products of labour. In contrast with the present pitiless struggle for existence, Socialism always pictures for us a state of society in which the profession of brotherhood will become a reality, in which the selfish interests of the individual will be replaced by the general interests of the whole, until human selfishness itself will atrophy from lack of exercise. The promise that this greatly changed environment will effect a radical change in human nature within a generation or two, appeals to all the chivalry in our nature to sacrifice the present social order, even by radical revolution, a social major surgical operation, if necessary, in order to place these possibilities within the reach of the next generation.

Such, then, is the picture, and such are the arguments that are presented by our friends the socialists. But it remains for us to examine more carefully the world program that they propose, to see if their methods are equal to the emergency, and are likely to succeed. There is no doubt that in our world many things need remedying; the chief question is, Can we trust to the measures proposed by Socialism for the transformation of human society? Can we be quite sure that the remedial measures, if adopted, will not bring about a condition of affairs even worse than the conditions now complained of?

II

History has been changed and human life affected for good or for evil by men who have seen visions.

Sometimes the vision is lofty and grand, and the individual who catches a glimpse of the glorious ideal straightway begins to be a prophet to his people; and by his zeal and contagious enthusiasm, often in spite of trial and hardship, he ultimately reduces his vision to a concrete reality in the habits of thought and in the lives of his contemporaries. Such are all those sun-crowned leaders of their fellow men whom we call reformers and philanthropists. The list is an interminable one; but Luther and Lincoln, Wesley and Wilberforce, John Howard and Wendell Phillips, may be cited as typical examples.

But sometimes the vision, though no less grand or noble in itself, suffers so much chromatic aberration through the personal peculiarities of the one who sees it, that it becomes an evil instead of a good; and such men then become a curse instead of a blessing to the world. In chemistry, we often get the most surprising compounds by mixing two or more elements together. For instance, saltpeter, sulphur, and charcoal, comparatively inert, harmless substances when alone, become dangerous and of astonishing power for evil when mixed together in certain proportions. Similarly, in human life, an ideal or a vision often becomes so transformed through the personal equation of the one who sees it, that its nature is completely changed. Thus we have our anarchists, our revolutionaries, our radicals. Lord Byron in his violent moods, Shelley all his life, and Carlyle in his old age, are examples of this type from English literary history; but every country and every age has furnished one or more typical instances of

men who have seen some sort of ideal, and who straightway begin to tear down all human institutions within sight, good and bad alike, because these institutions seem to stand in the way of the realization of their dream. In this class belong the Lenines, the Liebknechts, the Blatchfords, the Tolstoys, of contemporary history, and the August Bebels, the Karl Marxes, and the Bakunins of an earlier day.

Civil government is a social contrivance to enable human beings to live together with as little friction and with as much individual happiness as possible. Its chief reason for existence is repressive rather than constructive; it exists primarily for the purpose of making rascals let other people alone, and for oiling, as may be most convenient, the ways of communication between man and man. Whenever it gets outside this legitimate sphere, and undertakes to promote the special interest of a certain class, invariably this promotion of one interest is at the expense of other interests equally deserving. Yet civil government is a human device, and like all things human, it has no finality about it, but is subject to constant change or readjustment. Thus it happens that in every system of government, from the days of Menes and Nimrod to those of Lenine, Clemenceau, and Woodrow Wilson, many defects are to be seen; and at the same time, people cannot be brought to agree as to the best way of remedying these obvious defects. Thus arise political parties and factions. One man has a vision of what a true and just government, an ideal government, should be; but his environment from childhood distorts this vision, and

thus his proposed remedy is very different from that of his neighbour who has been reared amid utterly different surroundings.

That kind of government is best which works out best in actual practice. As to what will work out best, we have enlightened reason to guide us, and the illustrative examples of history. But the results in both instances are far more complicated than would at first appear; because all human laws, usages, and institutions are always modified, sometimes very radically modified, by their reaction with the human factor in the persons who are affected by them. And this human factor is always an X, an unknown quantity; hence the combined result can never be predicted with precision. If we put hydrochloric acid on caustic soda, we always get sodium chloride, or common salt. This result is invariable and inevitable. But if we put hydrochloric acid on an unknown alkali, or on a complex mixture of unknown alkalies, there is absolutely no way of telling what we are going to get. We may not even get away alive. Just so in society. A law requiring the payment of a certain amount of taxes may bring us in a million dollars, or a hundred million; or it may produce a million rebels and a revolution.

III

So long as Socialism was merely a matter of discussion among academic pedants and discontented radicals, many sincere idealists were induced to give nominal assent to its more extreme anti-moral teachings, because these seemed to be a logical part of the

whole system, and because their desire for social reform had won them over to the major premises of the socialist argument. But in our day, we have had several very definite and clear examples of how Marxian Socialism may be expected to work out in actual practice. First of all, both in point of time and in the completeness of its working, the Bolshevism of Russia may rightly be regarded as an object lesson of Socialism reduced to practice. For as John Reed says, "Bolshevism is Socialism put into practice;" or as John Spargo declares, Lenine and Trotsky are just extreme orthodox Marxists ("Bolshevism," pp. 59, 66, 152, 158). In fact, throughout the world these leaders in Russia have been jubilantly hailed as comrades by the Marxian radicals of almost every shade of redness; and the work which these Russian socialists are doing has been praised and apologized for (until very lately) by every soapbox expounder of Marx and by every one of the socialist publishing houses in America.

In Austria also, the now notorious Bela Kun for a time undertook to put a similar *régime* into effect, though he was later deposed, and less radical factions, still more or less imbued with socialistic ideas, were allowed to get control of that ancient empire. In Germany also, the extreme Marxian socialists, such as Rosa Luxemburg and Karl Liebknecht in Berlin, and Kurt Eisner in Bavaria, almost succeeded in bringing about a Bolshevik rule throughout the land of the kaiser. In all these countries except Russia, the extreme followers of Karl Marx were unsuccessful in their efforts to obtain the control of

the government; but throughout all these lands, in the utterly unprincipled way in which they went about their work, as well as in the one instance of Russia in which they finally succeeded in putting their doctrines into practice, we have had such an object lesson of the true inwardness of Marxian Socialism that thousands throughout other countries who once argued in an academic way for the doctrine of Karl Marx have now with much energy repudiated these doctrines, at least so far as they have seen them worked out in actual practice.

In fact, it seems that this national laboratory experiment of Marxism in actual practice has done more than all abstract arguments put together to bring about a decided revolt against it on the part of many in England and America who before the war were engaged in teaching all the essential principles of Marxian Socialism.

In the following pages I have attempted a study of the principles of Socialism in its moral and religious aspects. In doing so I have had to show its connection with the general doctrines of biological Evolution, and also with the doctrines of the German philosophers. Socialism is merely the economic aspects of a great system of thought which has fastened itself upon the intellectual life of the Occidental world; and my inquiry has had to consider the matter in these broader aspects. Holding as I do that Christianity is the only remedy for the moral and social ills of mankind, I have felt it necessary to compare all these various teachings with the teaching of Bible Christianity, and have been compelled to show how

antagonistic these various teachings of modern economic and philosophic thought are toward the religion of the Bible. And although the war may have interrupted the spread of socialist doctrines here in America, it is well for us to understand clearly that this is merely a temporary interruption and not a real defeat for these ideas. The evolutionary doctrines upon which Socialism is founded are still firmly believed by the great majority of people both in America and England; and so long as these primary ideas are cherished, the delay in making the social application of them, *à la* Karl Marx, is only a temporary one. Under these conditions a revival of the socialist agitation is as inevitable as is to-morrow's sunrise; and it is only a question of time before the people of America will be confronted with the same problems which are now vexing the communities of the Old World.

True, many of the people in Europe seem to be trying in a blind way to escape from the predicament in which they find themselves. The confusion and utter bewilderment which now seems to oppress the minds of thousands throughout both the Old World and the New, is in no small measure due to the disappointment they feel at sight of the utter failure of the socialist leaders to bring about that era of peace and brotherhood which has so long been the subject of their teachings. But many of us feel like saying, "I told you so." In our view the results which we see were simply inevitable. In the very nature of things, a system of social life which had its birth in the hideous doctrine of the class war, which ac-

knowledges no God and no ultimate basis of morality except mere expediency and the whim of the individual, which repudiates all the sacred obligations of the home, and knows nothing higher and nobler than the ethics of the jungle and the cave,—What can we expect of such a system except that very chaos and social anarchy which has fastened itself like a horrible international cancer upon Eastern Europe and Northern Asia?

And the dangerous part of this whole matter, so far as America is concerned, is that there are probably several millions of people spread all over this country who would throw their caps into the air and shout with glee at the prospect of seeing this same Marxian Socialism established here in America. So far from being cured of their doctrines by witnessing what has taken place in the Old World, they have openly exulted at the tragedy in Eastern Europe, and continue to proclaim that the triumph of Bolshevism is merely the dawning of the socialists' day of power. These are biding their time, well aware that the propaganda of class hatred and social discontent which still continues unabated throughout England and America must inevitably bring about those conditions which they hope to take hold of and make use of for bringing in that world-wide social revolution which Marx predicted and which all socialists have been waiting for these two generations. We have already seen a world war with one great group of nations pitted against other nations; but even that war was confined to a comparatively small part of the earth's surface. What will it be when we have the war of

class against class, no longer a mere figure of speech, but a hideous reality, and when the scenes of the conflict will be the streets and squares, the sky-scrapers, the banks, and the boards of trade of every large city?

IV

Of late a good deal has been said about the Jewish question, and the impression is widespread that the Jews are the leading cause of the present social unrest, and the real menace in the threatening social revolution.

It is true that Karl Marx, the founder of Socialism, was a Jew, as were also Lassalle and several others of the pioneers in this movement. And of course Trotsky is a Jew, as were also Bela Kun, Kurt Eisner, and many others of the Sparticides of Germany and Austria, who so nearly brought about the triumph of Bolshevism in the Central part of Europe soon after the close of the World War. It is also a fact that many of the most influential socialist agitators in this country and abroad are Jews. It may even be the case, as reported, that Lenine's wife is a Jewess, that his children speak Yiddish, that all his special proclamations are in Yiddish, and that practically all of the Commissaries under him in Russia are also Jews. On these points exact and reliable information is difficult to obtain. Yet it is certainly true that the number of Jews found among the socialist agitators is out of all proportion to their numbers among the total population, both in America and in Europe.

But it is not as good orthodox Jews that all these people have carried on their warfare against the present order of society and of democratic government. *Not as Jews, but as atheists,* as men fanatically opposed to all idea of God or to any form of society founded on any recognition of God, do these socialists and red agitators carry on their work.

It is conceivable that religiously-minded Jews might desire or might even deliberately plan to put people of their own nationality at the head of governmental affairs in all the various countries, or might work for the triumph of their own nation and its exaltation to a position of international control. It is conceivable that good orthodox Jews might have more or less of a dislike toward all forms of Gentile government. Such would not be strange considering their traditions, and their experiences during the last two thousand years. It is even conceivable that the international banking interests of the world, the real super-capitalists, are all Jews and steadily working for their own selfish interests, at the expense, if necessary, of the people of all lands. But it is utterly inconceivable that such men as Karl Marx and his disciples of a generation ago or those of our own day, were working *as Jews* for the destruction of all Gentile forms of government, in order that the Hebrew nation might rise to the lordship and dominance of the world. Such an idea is so much like a burlesque of their real actuating motives that it cannot but arouse the mirth of all persons acquainted with the history of Socialism and of socialist agitation.

When a Jew becomes a genuine atheist, he neces-

sarily becomes a different variety of atheist from a David Hume, a Paine, or an Ingersoll. As his family traditions and all his super-organic environment have been different from those of an Anglo-Saxon reared in a Puritan home, so his vision of the wrongs of society and of what the world ought to be, is very decidedly different from the corresponding views regarding society or civil government which would be fixed upon by a Puritanically reared Anglo-Saxon who has at length renounced his belief in the religion of his fathers.

But the national and international menace of Socialism and Bolshevism is not due to its supposedly Jewish origin, but to the evolutionary philosophy on which it is always based. Not as Jews, but as atheists, and atheists because of a fanatical allegiance to evolutionary philosophy, are all these agitators a menace to modern democratic institutions and to Anglo-Saxon freedom. It is not the traditional Hebrew ideals, or even any Hebrew national aspirations, that inspire this modern world-wide menace, but that neo-pagan philosophy of evolutionism, with all that is naturally included under this term, which constitutes the real national and international menace to all that the Anglo-Saxon peoples have been working for these seven hundred years, or ever since the signing of the Magna Charta. And to say that the Jewish problem is the cause of the modern social unrest, or that it inspires the modern movements of Socialism, communism, and anarchism, is to drag a red herring across the trail, in order if possible to throw us off the real scent. For those who are acquainted

with the actual situation in our colleges and universities, and in the other centers of influence throughout England and America, this suggestion of a Jewish source for these modern socialistic teachings seems almost like a deliberate attempt to mislead. Not Jewish traditionalism, nor Jewish national ambitions, but the neo-pagan philosophy of "modernism," so-called, based on the evolution scheme of the origin of things, and including the ape origin of man and the consequent denial of every fundamental ideal of Christianity,—this is the real modern menace; and the sad thing about the situation is that this world danger is already so securely established throughout the world that nothing but a real miracle in the way of Divine intervention can hold back society from that plunge into social chaos which Russia has already taken, and which all the other nations seem preparing to take.

This is the real modern danger, what I have called the Devil's Poison for Democracy; and in succeeding chapters the nature of this danger which threatens not alone the welfare but the very life of our entire modern civilization, will be studied in detail.

But if this menace to democracy, this poison for our modern civilized life, lies in these false doctrines which have so long been taught without restraint in our educational high places, it certainly behooves every true American to examine more closely the nature of these teachings. For if the Evolution doctrine develops logically and inevitably into Socialism and Bolshevism as its natural expression in the department of social and civil life, this fact ought to be

enough to lead every lover of his country to repudiate the doctrine which gives rise to such a baleful product. It is right that we should judge a tree by its fruits; and some who might be slow to pronounce against these teachings when they are studied only from the point of view of natural science, may be led to renounce them when they see their outworkings in the social and political life of countries like Russia where these doctrines have been carried to their logical results.

II

PAINTING THE WORLD RED

I

WE do not need to be told that we are living in strange times. A sickened, war-weary world sees with horror the eastern sky all lit with a sinister glare; and as it realizes that red anarchy is already plying its torch over nearly one-third of the world, and that this grim specter is steadily working its way westward and is loudly boasting of the time when it will have the rest of the world also under its control, the thinking people of Europe and America are casting about in their minds for some last help in this desperate situation.

In the light of what has been taking place among the wrangling and snarling nations of Central and Eastern Europe since the close of the great European war, the words of President Wilson, on his first arrival in America from Europe, are seen to have been almost prophetic. In this memorable speech, he pictured America as the hope of the tired and sickened nations, and portrayed the consternation with which they would view the failure of their efforts at bringing about a world-wide peace. If the well-meant efforts of the Peace Council were to fail, he said, "men will be thrown back upon the bitterness of

disappointment not only, but the bitterness of despair. All nations will be set up as hostile camps again; the men at the peace conference will go home with their heads upon their breasts, knowing that they have failed."

True, they did secure the signing of the Peace Treaty; and yet, in spite of it all, there is the general feeling among all peoples that they have nevertheless failed in their real purpose and mission. The ambassadors of the great powers did not go home with their heads upon their breasts, and yet now there is very much like a wailing and gnashing of teeth throughout both Europe and America, in view of the utter breakdown of those well-intentioned plans for the peace and stability of the world.

Mr. Sisley Huddleston, in an article in the *Atlantic Monthly* for May, 1920, said:

"Standing as I stand in the capital of Europe—Paris—I sweep my eyes round from this center and I see about me a world which dances and makes merry in the midst of death and destruction and the menace of to-morrow."

Sir Philip Gibbs recently declared:

"The nations of Europe are sick, sick almost to death, and filled with a sense of impending ruin and a dreadful anxiety for the future. . . . Without some marvellous spiritual regeneration the civilization of the Continent of Europe is doomed."

Mr. H. G. Wells is probably as well informed regarding the situation in Europe as any one; and this is his testimony:

"I want to say that this civilization in which we

are living is tumbling down and, I think, tumbling down very fast; that I think rapid, enormous efforts will be needed to save it; and that I see no such efforts being made at the present time." He goes on to state his view of the way out, which is by the formation of a world state, or a federation of the world. He admits that there are stupendous difficulties in the way of realizing such a remedy; but he proceeds: "Unless they are overcome, and overcome in a very few years, Europe, entangled in this net of boundaries and under a perpetual fear of war, will, I am convinced, follow Russia and slide down beyond any hope of recovery into a process of social dissolution as profound and disastrous as that which closed the career of the Western Roman Empire" (*Saturday Evening Post,* March 26, 1921).

Another gentleman who recently returned from an extended tour throughout Central and Eastern Europe, declared that he did not find a single optimist on the other side of the Atlantic.

Testimony along this line might be multiplied almost indefinitely. What we are after is if possible to get at the real causes of this situation, in order to estimate the probable outcome.

II

We have so long been fed on a materialistic philosophy that we have grown accustomed to thinking that the causes of all our troubles are social and economic evils. But on the contrary the vexing problems confronting our nation and the nations of the Old World are not economic or social merely,

they are at bottom moral and religious. There is no national difficulty or danger which would not disappear if the rank and file of the people should become truly religious and should obey the moral precepts of Christianity. And there is no national difficulty or danger which will not be accentuated and strengthened just in proportion as the rank and file of the people of America and Europe forget those blessed lessons of that evangelical religion which has been the foundation not only of the prosperity but of all those rights and liberties which the people of the Western World have been struggling eight hundred years to attain.

But in contrast with all this, we see that the world as a whole has completely lost its bearings regarding the fundamentals of morals and ethics. A pagan philosophy has all but universally been adopted throughout the educational systems of the two continents, a philosophy which teaches that there are no fixed and unalterable standards of right and wrong, but only such conventional standards as have been worked out by the dubious experience of the race, an experience which originated in the jungle and the cave, and which inspired the cynical doubt of Darwin himself as to what trust can be put in any of the conclusions arrived at by an ape's brain.

When these ideas were first discussed a generation or so ago, they were thought to be merely of academic interest, the harmless speculative amusements of spectacled pedants in our colleges and universities. But with the recent phenomenon of one of the great nations of the world running amuck, a nation which

had long been regarded as the chief exemplar of these new teachings in science and sociology, and with the rest of the nations under the necessity of combining to disarm and subdue this maniac, it has become evident that the ruthless ethics of Darwinism are not conducive to the peace and happiness of the world, when one member of the world family undertakes to put these teachings into actual practice.

We have had the war of nation against nation: there still remains confronting us the struggle of class against class. And in this struggle which is even now upon us, we see the same principles at work; for the doctrine of the class war has always been taught under the sanction of the evolution doctrine; and this doctrine has constantly been invoked to inspire the followers of Karl Marx in Chicago and Seattle, in New York and London and Berlin, as well as in Petrograd and Moscow. The World War of the recent past was a struggle which was more or less confined to limited areas in a part of one continent. The world war of the immediate future will have its far-flung battle line spread throughout the streets and squares of every city on earth. The world has come out of the former war all scarred and weary with the conflict. What will be the outcome of the next world war upon which we are just entering?

III

In the recent round-up of radicals and agitators here in America for obstructing the military efforts

of the United States, it was widely stated that these agitators were mostly ignorant foreigners. But while there is no doubt that these teachings have found more followers among our ignorant foreign population, yet we must not lose sight of the fact that we have in some of our educational institutions real propagating beds for the culture of just such ideas and teachings. And it is a great mistake to suppose that our native Americans all belong to so superior a grade of manhood that they will not listen to appeals which play upon all those feelings of injustice at modern social conditions, and which keep telling the disappointed and discontented that our political institutions will never secure them justice. How indeed can we expect to quarantine the rank and file of the American people against this propaganda of class hatred, when for two generations the intellectual and religious leaders of both England and America have vied with one another in breaking down confidence in that Divine Book which is the only moral guide alike of nations and of individuals?

Some three months before the outbreak of the great European war, Mr. Bouck White, the well-known radical writer and agitator, gave to the *New York Sun* an interview which is quite illuminating in the light which it throws upon the connection between this radical propaganda and the teachings given at some of our higher institutions of learning. His remarks indicate that there is a very logical and natural connection between the radical criticism of the Bible and the radical social and political propaganda which has so long been carried on by the fol-

lowers of Marx, and Bebel, and Lenine. I have omitted the specific names which were given in full by Mr. White; for I do not wish to cause any unnecessary annoyance to the persons whom he mentions. The lesson will be just as obvious if the names are left blank.

"I am a graduate," said Mr. White, "of —— Theological Seminary, and I wish to speak a word for that institution. Some of my comrades of the revolution look coldly on the Seminary up there shouldering —— University; they regard the men engaged in modern Biblical scholarship as a set of academic owls, quite blind to and unconcerned with the economic upheaval of our time. Vastly in error. The professors at ——, and whosoever teaches the 'higher criticism,' are doing more than perhaps any other one group to advance the Social Revolution.

"Christendom reposes upon a book, the Bible. So long as that Bible was supposed to teach peace and quietness, Christendom had peace and quietness. But now comes Biblical scholarship, and shows by cool, masterly science that the Bible is one long cry for human and popular rights, against the arrogance of the monied mighty. Professors ——, and ——, and ——, and ——, at ——, —yes, and President —— himself—are deserving of a place alongside of Karl Marx; for in their discoveries as to the real, the social meanings of the Biblical writings, they are planting mines of social dynamite underneath this civilization of massive property rights, to blow up the whole apparatus.

"—— Seminary, and all other institutions com-

mitted to the 'higher criticism' are under suspicion by the orthodox wing of Christianity. And with reason. The heresy trials were to have been expected. Scientific Biblical scholarship is going to prove the most upheaving thing ever introduced in the world. . . . I am but popularizing the results of Biblical scholarship. The fact that my books are so charged with high explosive, is but to say that the 'higher criticism,' upon which my work is based, is a direct and magnificent coadjutor of social revolution."

We may omit Mr. White's summary of the teachings of that kind of "scholarship" which he had been taught at —— Theological Seminary, for we are more or less familiar with these teachings. In this summary he goes on to say that Moses was simply a "labour leader, commissioned by the Most High to organize the brick makers of the Goshen plant," and further declares that "the book of Exodus is the story of a labour walkout." His summary of the teachings of Jesus in the New Testament is equally blasphemous and absurd; but he proceeds as follows:

"And where got I these dynamic results? From —— Seminary and the superb scholars of her faculty. They are men who deserve no longer to be despised and boycotted by the proletarian workers. Rather they merit high place in our ranks. And I am making a plea with my red-flag comrades to give these men an enthusiastic recognition. . . . Let it be known to every forward looker: The schools and pulpits where the 'higher criticism' of the

Scriptures is taught, are seminaries of social revolution."

Of course, in the light of more recent developments, the teachers of the kind of Biblical "scholarship" spoken of above are no longer very proud of their "red-flag comrades," such as this Mr. Bouck White, and most of them would doubtless repudiate with much vigour any suggestion that their teachings are planting "mines of social dynamite" underneath our American institutions of legal guarantees and private property rights. They no longer find it fashionable to be regarded as furnishing the spiritual inspiration for the "Social Revolution" as they did before the World War. And although "parlour Bolsheviki" are still not subject to all the pains and penalties which they naturally invite, they have quite generally taken the hint given by the widespread agitation of this subject, and no longer pose as the spiritual leaders of radical social propaganda.

Nevertheless, the words from the gentleman just quoted about the intimate and logical connection between the radical criticism of the Bible, and the radicalism of social and economic life, are just as true now as ever before. "Ye shall know them by their fruits," said the Master. And the fact that the doctrines of the "sab cat" and the "wooden shoe," the doctrines of Anarchism, and Syndicalism, and Bolshevism are traced by their own leaders to the theological teachings of the "liberal" seminaries, ought to be enough to open the eyes of every one who has the good of his country at heart. Some of us have known for a long time the connections be-

tween these different groups of radicals, and have watched how the one group has played into the hands of the other; but it helps to clear up the atmosphere when we now have such an open and honest confession as this which we have just given from Mr. White.

We can now understand why the I. W. W. in some of their formal resolutions have registered their hearty approval of the writings of some of the radical theological teachers; and why some of the latter, as Professor —— in one of his recent books, take pains to commend their "red-flag comrades"; and why they quote with such evident pride the endorsement of their works by some of the leaders of the I. W. W. The fact is, radical Socialism and the "New" Theology are but different aspects of the same movement; and while each plays into the hands of the other, both alike are fighting with all their powers the historic form of Christianity not only, but also every form of civilized political and social life that stands between us and social chaos and anarchy. Carlyle once spoke of humanity as floating on a thawing ice-floe; but it would be a more appropriate figure to speak of the human family as on a melting piece of iron floating on a mass of liquid metal. Not a mere cold ducking, but an ordeal of fire, is what awaits the world, if the social revolutionists are to have their way. And in accord with this same figure, we might speak of the socialists and the teachers of the "New" Theology as industriously engaged in stoking the fires that keep up the melting process. For these two groups are only dif-

ferent aspects of the same movement, and the work that they are doing makes them both alike the most deadly enemies of liberty and of Christian civilization.

IV

And yet, as we shall see later, the underlying cause of these teachings must be sought still further back than in the theological seminaries. We shall see that the teachings emanating from the science departments have been almost equally responsible for the popularity of these ideas. We shall have occasion to follow back this stream of radical and anti-Biblical teachings to its various sources in the philosophy of the German universities and in the teachings of biological and geological science. And if we arise from this study with a painful sense of the widespread popularity of these teachings, we shall at least have the satisfaction of looking the matter squarely in the face, even if we feel dazed at the comparative hopelessness of the situation.

But what is to be done about it? This propaganda of anti-Biblical criticism and the insinuations of a pagan philosophy, which had full sway in this country for nearly a generation preceding the World War, is now showing its legitimate results. Those who sow the wind must not complain if they reap the whirlwind. And those who have devoted a lifetime to showing, from well salaried pulpits and from well endowed theological chairs, that the Bible is only the record of what well-meaning men in the little country of Judea thought about God, but full of

errors of fact and even of errors of ethics and morals, should not be surprised if their followers now declare that the old laws, "Thou shalt not steal," and "Thou shalt not kill," are only a system of "capitalist morality," after all, and ought to be revised in our day by having the "not" omitted from them, so as to sanction that social revolution which they consider the next stage in the upward evolution of mankind.

In all ages since the coming of Christ, the religion of the New Testament has been the chief influence for securing social peace and justice. Embodied, even though partially, in the policy of the rich and powerful, it has softened their rule and humanized their treatment of their subordinates and of the more unfortunate members of society. We see the proof of this when we compare even the worst despotism of modern times with that of ancient Egypt, or Assyria, or Babylon. Embodied in the hearts and lives of the oppressed and downtrodden, the religion of Christ has lifted them above their environment, so far as industry and thrift and intelligence could effect such a change; and when they were confronted with economic or social conditions beyond their own control, it has inspired them with a sublime heroism to endure, and to thank God devoutly for those blessings which they did enjoy.

Frederick Engels, in his "Socialism, Utopian and Scientific," a book which is regarded as one of the classics of Socialism second only to the famous "Communist Manifesto," pictures the French and German ruling classes of the early nineteenth cen-

tury as saying, "*Die Religion muss dem Volk erhalten werden,*"—"religion must be kept alive for the people,"—because this is the only way to save society from going to pieces, although, as Engels says, they had by their philosophy and critical theories "done their level best to break up religion forever." And he pictures the British ruling classes as taunting the Germans and French with the remark, "Why, you fools, we could have told you that two hundred years ago." But it seems that we Americans, here at the beginning of the third decade of the twentieth century, have forgotten this great principle almost completely.

If the blind Samson called Labour, who has grown so strong under our guarantees of civil and religious liberty, could be assured that he is not really a captive, futilely grinding for his masters in the house of their god Dagon, it might not be so dangerous for the lords of the Philistines to keep up the music and the dancing within his hearing. And it might not be so perilous for his religious advisers to destroy his faith in the joys of the future life as a full compensation for his present hardship and woes. But when all his educational and economic advisers for a generation have told him that he is an exploited slave, and when priests and Levites combine to ridicule the accounts of supernatural deliverance in the past as only a set of beautiful myths and stories suited for the infancy of the race, and when finally these religious and educational instructors all volunteer to guide his trembling, agitated hands to the pillars on which the temple rests, what wonder if presently these modern

lords of Philistia hear the whole temple of civilization tumbling upon their heads?

The late Josiah Strong was once travelling, with several other noted men as companions, through the Holy Land. On a hot day, several of the party drank freely of the water flowing from what is called Elisha's Fountain. Some time later, they came upon an Arab encampment upon the upper waters of the same stream. To their consternation, the travellers learned that several of the Arabs were suffering with typhoid fever, and that the clothing of the sick people had been washed in the waters of the stream. Not long after, a Mr. Babcock, one of the party who had drunk of the water, died of the fever. The water was considered pure; but Mr. Babcock's most sincere belief that the water was pure did not save his life. Indeed, his misplaced confidence really accomplished his death.

But there are many beliefs which likewise seem to be harmless, but which nevertheless are really poison for the soul, and not only poison for the individual life, but likewise poison for the state and for society at large. Such are the many forms of "critical" doubt and unbelief of the fundamental teachings of Christianity which are to-day often found emanating from religious journals, from supposedly orthodox pulpits, or from theological chairs endowed by pious, saintly Christians, with much sacrifice and denial. And all around us, in the rapidly collapsing regulations of family and social life, and in the impending break-up of modern civilization, we see the harvest of a half century of sowing such seeds of skepticism

throughout England and America. For these teachings are just as deadly for the individuals that accept them, and just as deadly for the national integrity wherever these teachings become popular, as the microbe-laden waters of Elisha's Pool were for poor Doctor Babcock.

In the next chapter we shall take up the study of the teachings of Karl Marx in more of a detailed way.

III

MARXISM AND THE HIGHER LIFE

I

MARXISM, or International Socialism, is a clearly defined movement, with a considerable body of standard or official literature, which has been before the world now for a good many years. Hence there is no occasion to misunderstand what the movement really is, what it aims to do, and what has been its influence during the time that it has been in existence. And recently we have had an objective demonstration of what it is like, in the Bolshevism that has obtained control of Russia and that nearly obtained control of several of the neighbouring countries. I have already quoted John Reed as saying: "Bolshevism is Socialism put into practice;" and John Spargo admits that "Lenine and Trotsky were dogmatic Marxists" ("Bolshevism," pp. 66; see also pp. 68, 152, 158).

The doctrines of Karl Marx, as embodied in "Das Kapital," and in the "Manifesto," may be considered under three heads: the Materialistic Interpretation of History, the Law of the Concentration of Capital, and The Class War.

1. The Materialistic Interpretation of History.—This doctrine is also called the Economic Interpretation of History, and Economic Determinism. In

this doctrine Marx and his followers maintain that all the great phenomena of human society arise because of material conditions, and that the economic features of society are the strongest factors in shaping the life of any people. In other words, all the various forms of political life, constitutions, laws, and customs, together with all systems of philosophy and even of religion and ethics, have originated and have been wholly shaped by the economic régime under which they grew up. To put it still more briefly, this doctrine is merely the economic or sociological phase of the Evolution doctrine, with an extremely doctrinaire economic twist.

Marx had been a student under the philosopher Hegel; and Marx's doctrine is merely an economic adaptation or modification of that evolutionary view of history which was taught by Hegel. The latter is often called an Idealist. "In one sense of much abused terms," says John Dewey, "he is the greatest Realist known to philosophy. He might be called a Brutalist" ("German Philosophy and Politics," p. 107). Marx outdid his master by taking the method of the latter and turning it "upside down," as he himself expressed it; that is, putting it upon a materialistic basis. One writer has called Marx a "nineteenth-century materialist in the garb of a thirteenth-century schoolman." Indeed, by taking a partial and incomplete analysis of experience and the lessons of history, Marx succeeded in fitting everything in sight to his Procrustean bed of *a priori* theory; and in this way triumphantly demonstrated that there was nothing in heaven or earth but what he had

dreamt of in his philosophy. According to this system man is simply a stomach and a bundle of itching nerves and so many square feet of surface to be covered; and all his thoughts, his customs, his ideals, are determined by the various ways in which he gets his stomach filled, his nerves tickled, and his skin covered. And so many people are wholly ignorant of the real methods of reasoning employed in modern scientific investigations that they think Marx's methods strictly scientific.

But such a system is childishly narrow and inadequate. Man is far more than Marx ever supposed or understood. And he does not live by porter-house steak and ice-cream alone, but by his loves and his sympathies, by his faith and his hopes, by the ideals he has cherished or discarded, in short, by the way in which he has reacted toward those never-ceasing, ambient influences with which the great Creator encircles the life of every one of His creatures from the cradle to the grave.

Eduard Bernstein, himself a well-known socialist, has thus expressed the limits of Karl Marx's methods in other respects:

" He wanted to proceed, and to a very great extent did proceed, scientifically. Nothing was to be deduced from preconceived ideas; from the observed evolutionary laws and forces of modern society alone were conclusions to be drawn. And yet the final conclusion of the work, as already noted, *is* a preconceived idea; it is the announcement of a state of society logically opposed to the given one. Imperceptibly the dialectical movement of *ideas* is substi-

tuted for the dialectical movement of facts, and the real movement of facts is only considered so far as is compatible with the former. Science is violated in the service of speculation" ("Encycl. Brit.," vol. 17, p. 810).

Of course, it is easy to see that this system leaves no place for God, or for His providential control of nations as well as of individuals, and no place for the Christian religion, except to make it a mere development of "capitalistic" society, and to make its sublime ethics and morality only a "capitalistic morality," to be outgrown whenever Capitalism is replaced by Socialism.

This is not the place to discuss Marx's famous and plausible theory of *surplus value,* in which, by skillfully eliminating and ignoring the important factors of *scarcity* and social *utility,* Marx seems to prove that labour is the sole determinant of value, and that accordingly those who perform labour get only a small portion of that wealth which they really produce, and are thus being cheated or exploited every hour they work, the surplus going into the pockets of the capitalists, who thus become real parasites on society. In such a view, Capitalism is only legalized robbery; and the sooner every form of capitalism is abolished the better it will be for those who do all the real producing of the world. Of course, a doctrine like this, if widely taught and believed, could not fail to become social T. N. T., and bring about the Social Revolution which Marx predicted as an astronomer predicts an eclipse. And it is because this doctrine of surplus value is believed, and because it has been

taught for over a generation in ten thousand publications and from a hundred thousand street corners, that the whole civilized world is now in the throes of that Social Revolution which Marx predicted. The prediction, with the enthusiasm which it inspired in its believers, has brought about its own fulfillment.

2. The Law of the Concentration of Capital.—Marx lived during the rise of the modern industrial system, and he spent the latter half of his life under the protecting laws of England, for at that time no other country was willing to harbour such a radical. But his experience in London brought him in contact chiefly with the abnormal life of the factory employees; and his prediction of the course that economic conditions would take was largely coloured by those tendencies which he observed, or thought he observed, in the life around him. He had noticed that capitalistic undertakings tend to grow larger and larger; and the natural conclusion was that the number of people employing or controlling capital must decrease, the holdings becoming pyramided on top of one another, until only a very few would control all the wealth of the country, or of the world. The small capitalists would all gradually disappear, so he predicted, being crowded down into the ranks of the proletariat or the wage earners; so that the total number of capitalists would go on decreasing, and the total of the proletariat go on increasing in the same proportion. The same tendency (which Marx always stated as an iron, fatalistic law) would also apply to agriculture; for the landowners would grow fewer and fewer in number, their acreages all the

time growing larger and larger. And all these tendencies, reinforced by his "iron law of wages," which would keep the remuneration of workers down to the lowest possible "living" wages, would bring about that condition of increasing misery, on the part of the proletariat, which would go on with ever-increasing momentum, until the pent-up forces of revolt would break out in a social explosion, the great Social Revolution. The working people had nothing to lose but their chains, while they had a world to gain; and as soon as they awoke to a realization of this fact a revolution would be the inevitable result.

But the development of society in the Western World, especially in America, has not conformed to these predictions of the founder of Socialism. Marx had no vision of the American mechanic, earning from fifty cents to a dollar an hour; living in a home of his own, which is fitted up with modern conveniences of electricity, hot and cold water, etc., and which contains a piano or victrola, or both; with an automobile for use on Sundays, or even to take him to his work; and with a nice, neat sum invested in Liberty Bonds or in the shares of the corporation for which he works.

Not only has the iron "law" of wages proved wholly untrue throughout civilized countries; but by the widespread distribution of stocks and bonds the actual number of those who are now directly interested in the capitalistic system has enormously increased; while the common-sense remedies devised by our Democratic government seem to be in a fair way to put an effective leash around the trusts and

monopolists. Nearly twenty million individuals in the United States purchased some form of war bonds during the late drives; but even before the war the total number of people who owned property or income-bearing securities of some description in this country was estimated at twenty-six millions, not a bad proportion out of the adult population of fifty-one millions, including both men and women. And the widespread adoption of the principle of industrial democracy and profit sharing bids fair to allay much of the just complaint on the part of labour. The doctrine of increasing misery has survived, it is true, in all the propaganda literature of the followers of Marx, for the socialist agitation could not well get along without it; but pertinent material for illustrating the doctrine has been growing steadily scarcer throughout the civilized world.

3. The Class War.—Of course, if the capitalists are gradually but surely appropriating all the surplus earnings of labour above what will merely suffice to perpetuate a body of labourers barely able to exist and have strength enough to work, and if all gradations between the proletariat and the bourgeoisie are steadily disappearing, and the gulf between them ever widening, the class war would indeed soon become something more than a figure of speech. It would not then need the preaching of an army of propagandists to keep it alive, by continually reminding the working class of their increasing misery. And yet, this doctrine of eternal blood-feud and of an internecine class war has been indeed perpetuated; for the refutation of the *a priori* "laws" of Marx-

ism which has been worked out by the actual development of society has seemed only to inspire with increasing bitterness those who have converted Marxism into a religion governing their whole lives.

By the continual preaching of the Marxian class crusade throughout all the countries of Christendom, the modern Lazarus has been kept under the hypnotism of this doctrine of increasing misery, and realizes nothing to be thankful for in the way of improvement of his lot, or in the way of any proof that the social gulf between him and Dives, rolling by him in his high-powered car, is growing any narrower with the passing years. And as his atheistic philosophy has destroyed all of his former faith in a bosom of Abraham awaiting him in the after life as a compensation for his present woes, and as the news dispatches every now and then remind him of some foolish extravagance, like a dog's birthday party, on the part of those parasites on society whom he has been taught to look upon as his tormentors and the cause of all his misery; what wonder that it becomes easy for the recruiting sergeants of the class war to fire him with the conviction that he is indeed a "prisoner of starvation," feeding on the few crumbs that fall from the capitalist table. And when all the periodicals on which he feeds are daily drilling him in a feeling of class consciousness, always reminding him that our democracy is a sham, that political and legal rights are being denied him, and that direct action is the only means left to try; what wonder that, even here in America, we can hear him whispering to his fellow "wage slaves" that it is time to end

their slavery by that Social Revolution which the gospel of Karl Marx has always pictured as the next stage in the social and political evolution of mankind?

II

Consistently with their real convictions and with the logic of their other teachings, all of the great founders of Socialism were openly and avowedly atheists. It is not necessary to depend for the verification of this fact upon the slurs on religion and on ordinary morality which are scattered throughout the "Communist Manifesto," by Marx and Engels, such as the following:

"Law, morality, religion, are to him [the proletarian] so many bourgeois prejudices, behind which lurk in ambush just so many bourgeois interests" (p. 27; Chicago, C. H. Kerr); or—

"The bourgeois clap-trap about the family and education, about the hallowed correlation of parent and child, become all the more disgusting," etc. (*Ib.*, p. 37).

We have the testimony of Bakunin, who met Marx in Paris from 1843 to 1847, that at that time—"Marx was much more advanced than I was. . . . He, though much younger than I, was already an atheist, an instructed materialist, a well-considered socialist. . . . He called me a sentimental idealist, and he was right; I called him a vain man, perfidious and crafty, and I also was right" (Bertrand Russell, "Proposed Roads to Freedom," pp. 38–39).

As for the atheism of the other leaders in the so-

cialist movement, such as Deitzgen, Bebel, Liebknecht, Kautsky, there is no need to offer proof. One might as well offer proof that snow is cold or that dynamite will explode. Of course, atheism is not to-day as popular as it was in the last quarter of the nineteenth century, in the heyday of Darwinism, and before the scientific blunders on which the latter system was founded had been discovered. Not very many people to-day wish to brag of being atheists: they will claim to believe in a God,—if you will only let them define their terms. From this situation it results that socialists of to-day are often found trying to evade or explain away the charge of atheism, by saying that we must not judge a whole movement by the private opinions of a few people. They are fond of quoting some official declaration of the Party, put out obviously for campaign purposes, to the effect that "religion is a private matter," and that Socialism has nothing to do with religion. In answer to this it is sufficient to ask why the socialist cooperative publishing houses, in which the rank and file of the people of the Party become stockholders, are always at such pains to circulate such books as those of Nietzsche, Schopenhauer, Thomas Paine, and Robert Blatchford, to say nothing of those of Herbert Spencer, and the standard "classics" of Socialism which attack Christianity, with the riffraff of Jack London and Oscar Wilde? A "private matter," indeed! Why, there is not on this round globe any other organized agency which is doing one-tenth part of the work of blaspheming, besmirching, and misrepresenting the Christian religion, that is

being done by the socialist party and its allies,—always excepting, of course, those ordained ministers and theological professors and writers who are working from the *inside* of the Church, though in a more polite and camouflaged manner.

III

It will be in order to consider more in detail what Socialism and all its allies teach regarding such matters as Creation, Ethics, and Marriage.

To say that Socialism is founded on the doctrine of Evolution, and that it teaches the ape origin of man, with all that this logically implies, will be enough to indicate its attitude toward the Bible doctrine of Creation and the other doctrines of Christianity. In saying that Socialism is founded on the doctrine of Evolution, I do not for a moment forget that the Evolution doctrine is much older than Darwinism. Long before the "Origin of Species" and the works of Herbert Spencer, the general form of the Evolution doctrine was being taught at the German universities in all matters pertaining to human history. And it was here, as we have seen, that Karl Marx got his idea of the economic interpretation of history, by simply taking the system of his master, the philosopher Hegel, the great "Brutalist," as John Dewey calls him, and turning it upside down. Of course this sort of doctrine was greatly strengthened and supplemented by the alleged discoveries of Lyell and Darwin. But to-day the sciences of geology and biology (as popularly taught) furnish the whole "scientific" foundation for the socialist doctrines,

as retailed from the street corners and lecture platforms, as well as by the propaganda literature. The picturesque stories of Darwin's struggle for existence and the ape origin of man constitute the Genesis and Exodus of the socialist Bible; the economic interpretation of history makes up the rest of its Old Testament; while the cheerful doctrine of the class struggle is its Apocalypse, with its prophecy of a coming Armageddon, followed by a socialist new heaven and new earth.

For we must never forget, never for a moment lose sight of the fact that Socialism *is a religion,* a strongly anti-Christian religion, with just enough economics in it to make it interesting and to give it good advertising among the masses. And if we assume that there are spirit powers of evil at work continually in the world around us (an hypothesis which I find works admirably in explaining many things otherwise inexplicable), we may well call Socialism the *devil's poison for democracy,*—a poison for the working classes who accept it as their religion, and a poison for the more thoughtful and more conservative classes, by prejudicing their minds against many just and necessary reforms, when they see the destructive doctrines regarding morals and religion which are always inseparably mixed up with the economics of Socialism.

Of course, there are many persons in the world who are so weak in logic, or so lazy in thinking out the connections between their various beliefs, that they childishly think they can accept these new views regarding the origin of man, and still go on believing

the main doctrines of historic Christianity, just as before. For such people the pithy statement of the case by Robert Blatchford, the prominent English socialist, will be good medicine:

"But—no Adam, no Fall; no Fall, no Atonement; no Atonement, no Saviour. Accepting Evolution, how can we believe in a Fall? *When* did Man Fall? Was it before he ceased to be a monkey or after? Was it when he was a Tree Man, or later? Was it in the Stone Age, or the Bronze Age, or in the Age of Iron? . . . And if there never was a Fall, why should there be any Atonement?" ("God and My Neighbour," p. 159).

We need not stop to berate the inconsistency of those who think that they can be Evolutionists and still remain good Christians. We must proceed to examine the teachings of Socialism regarding Morality and Ethics.

Socialists are at least consistent. Believing as they do that men are merely what their environment has made them, especially their economic environment, that all notions about morality are also the product of the economic system under which they grow up, socialists always teach that the common rules of morality are in no sense eternal and immutable. What is known as the moral law, they say, is simply the reflection of those rules of conduct which the ruling classes have found to their interest to enforce; and when another class comes into power, very naturally an entirely different set of morals or ethics may be expected. This is known as the doctrine of *ethical relativity*, meaning that "right" and

"wrong" are only relative terms, considered merely with reference to the standards at any given time prevailing in society. Thus under a capitalist system (as they say the present is), we have what they term a "capitalist morality," while under a socialist system there would be a "socialist morality." Disobedience, lying, treachery, murder, or other forms of what are now called "immorality," might, under another system, become quite indifferent, or even proper. As there is no living God to Whom we are all responsible, there can be no fixed, immutable standard of right and wrong; but all our ideas of morals are wholly matters of custom, determined by what are considered the best interests of the society in which we live.

For, according to Socialism, morals and ethics have to do only with man's social relations, and have nothing at all to do with his purely individual conduct. What I do that affects others, matters; nothing else counts. There is no feeling of: "Thou God seest me;" or of Joseph's impassioned cry, "How can I do this great wickedness and sin against God?" Hence any such acts as gluttony, bestiality, or the most degrading forms of personal impurity, are of no more moral significance than the cut of a man's coat or the length of his trousers.

According to socialist teachings, Joseph was a fool; for all unions between the sexes which do not result in offspring are wholly indifferent and without any moral significance. They are neither good nor bad. In such instances, says Belford Bax, the prominent English socialist, the sexual act "does not

concern morality at all. It is a question simply of individual taste" ("Ethics of Socialism," p. 126). August Bebel says the same thing: "The gratification of the sexual impulse is as strictly the personal affair of the individual as the gratification of every other natural instinct" ("Woman under Socialism," p. 154; San Francisco, 1897).

Furthermore, as the present form of the domestic relations, one man for one woman, "till death us do part," has grown up under a capitalist system, Socialism must inevitably bring about some other form of domestic relations. The present monogamous family, being the product of the present economic conditions, and tending to perpetuate these conditions, must naturally be replaced by an entirely different form of family life, something that will neither serve to remind any one of the capitalist system, nor tend to produce a reversion to that system.

The following is from Engels, the literary partner of Karl Marx:

"With the transformation of the means of production into collective property, the monogamous family ceases to be the economic unit of society. . . . If marriage founded on love alone is moral, then it follows that marriage is moral only as long as love lasts. The duration of an attack of individual sex love varies considerably according to individual disposition, especially in men. A positive cessation of fondness, or its replacement by a new passionate love, makes a separation a blessing for both parties and society" ("Origin of the Family," pp. 91, 99).

Under Socialism, according to Bebel, "marriages" would evidently not be attended by much ceremony:

"In the choice of love she is free, just as man is free. She woos and is wooed, and has no other inducement to bind herself than her own free will. The contract between the two lovers is of a private nature, as in primitive times, without the intervention of any functionary" ("Woman," p. 154).

As for the degree of permanence attaching to such "marriages," Morris Hillquit admits:

"Most socialists therefore favour dissolubility of the marriage ties at the pleasure of the contracting parties" ("Socialism: Promise or Menace?" p. 163).

Thus under Socialism we should have "marriages" "without the intervention of any functionary," and an easy dissolution of any of them "at the pleasure of the contracting parties." And if man is, as they say, wholly the product of his environment, the prevalence of such a free and easy domestic system for a generation or two ought to insure that the children brought up under such conditions would be in no danger of reverting to any ideas of morals or ethics now prevailing under the "capitalistic" teachings of Christianity. Such children would doubtless be atheists and socialists from their babyhood. For although I have had occasion to study the habits and customs of what are facetiously called "primitive" man, as seen in many different quarters of the globe, I do not remember of ever having come across a more degraded or more degrading system of domestic relations, even among the lowest savages.

What would become of our nation, or of the world, if all the people became atheists, and adopted the doctrines of right and wrong which we have quoted above?

As President Roosevelt expressed it: The condition of affairs which would follow the actual practice of such principles would "bring about the destruction of the race within, at the most, a couple of generations; and such destruction is heartily to be desired for any race of such infamous character as to tolerate such a system" (*The Outlook,* March 20, 1909).

Another result follows logically from these teachings, namely, that all children born to such "marriages" would automatically become the property of the State. Hence the demand by socialists for a monopoly of education under their socialist régime, a monopoly that would demand not only compulsory education, but compulsory education *in the state schools only,* forbidding all private education, and even any teaching of "capitalist morality" *by parents to their own children* "up to a certain age" (Spargo, "Socialism," p. 238).

IV

Lastly, from their doctrine of class morality, and their contrast between "capitalist morality" and "proletariat morality," we might expect that socialists would consider it for the good of "the cause," or for the interests of their class, to work in every possible way to bring about that view of ethics and

morality, of marrage and divorce, which goes with their ideal of society. And we should not expect them to be very choice about the means to be employed, providing it seems likely to assist in the direction of their chief aim, the Social Revolution.

Thus we have the following from Morris Hillquit:

"All forces that impede the path to its approximate realization are anti-ethical and immoral; contrariwise, all factors and movements which tend in its direction are ethical" ("Socialism in Theory and Practice," pp. 59, 60).

Hence all people except the capitalists and their sympathizers will naturally adopt these principles as the guiding policy of their lives. As La Monte expresses it:

"As fast as they become class conscious, they will recognize and praise as moral all conduct that tends to hasten the Social Revolution; and they will condemn as unhesitatingly immoral all conduct that tends to prolong the dominance of the capitalist class" ("Socialism, Positive and Negative," p. 64).

Hence all the wrangling in this and other countries between the extreme left-wing socialists and the "moderates," as to whether they should immediately adopt a policy of red terror and no compromise, is really only a petty family quarrel as to the best means, the most expedient means, of bringing about what they are all alike aiming at, namely, the glorious Social Revolution. The "moderate" socialists are not troubled by any moral qualms in the matter; no indeed. It is only a question of immediate policy, not of ultimate purpose; and no consistent socialist

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would hesitate a moment at the most violent measures against the property or the lives of the "capitalist class," if he thought that the Social Revolution would thereby be hastened. Thus John Spargo, who is now so hearty in denouncing the methods of the Bolsheviki, the extreme Marxian Socialists of Russia, admits that his objections are based only on expediency, not on any basic moral principles. For he declares:

"If the class to which I belong could be set free from exploitation by violation of the laws made by the master class, by open rebellion, by seizing the property of the rich, by setting fire to a few buildings, or by summary execution of a few members of the possessing class, I hope that the courage to share in the work should be mine" ("Syndicalism," pp. 172, 173).

Of course, from the atheist and the evolutionist, who see in morality only a formulated expression of the interests of one class of society as opposed to another class, what else could we expect than the ethics of savagery as given above?

V

In closing this chapter it may be well to glance briefly at these problems from another point of view.

Probably there never was an age in the history of mankind when there was such a widespread tendency to revolt against all restraining rules of conduct, whether governmental, social, or Divine. This tendency seems to be in the very blood of the present

generation, whether in America, in England, or in Russia. However, the Bible accounts for this widespread tendency of revolt and lawlessness, by saying that man naturally, without the influences of religion, "is not subject to the law of God, neither indeed can be." In fact, Anarchism and Atheism are twins, merely two sides of the same whole; for Anarchism is a hatred of and revolt against all human authority or restraint, just as Atheism is a revolt against Divine authority. But how long could a community or a nation or a world exist if all were to adopt and put into actual practice the teachings of Anarchism and Atheism?

James Anthony Froude has given us words of warning which are very appropriate for study in our day:

"Chemistry cannot tell us why some food is wholesome and other food is poisonous. That food is best for us which best nourishes the body into health and strength; and a belief in a supernatural Power which has given us a law to live by and to which we are responsible for our conduct, has alone, of all the influences known to us, succeeded in ennobling and elevating the character of man" ("Bunyan," p. 180).

David Hume will not be accused of undue bias toward Christianity. And yet he declared:

"Disbelief in futurity loosens in a great measure the ties of morality, and may be for that reason pernicious for the peace of civil society."

A multitude of quotations of this order might be brought forward. We shall content ourselves with

one more, this time from Ernest Renan, another man not especially noted for his orthodoxy:

"The day in which the belief in an after life shall vanish from the earth, will witness a terrific moral and spiritual decadence."

We need not be told that the day here spoken of is now upon us. Belief in an after-life has indeed almost vanished from the earth; and there is no doubt that the widespread acceptance of the Evolution doctrine is chiefly responsible for this condition. Nor yet is there any way to evade the fact that socialists of one grade or another have always been the chief preachers and evangelists of this doctrine. We have already remarked that Socialism is simply the economic phase of the Evolution doctrine. Hence, although we may not regard Renan as an inspired prophet, we shall not find it difficult to account for the "terrific moral and spiritual decadence" which is so characteristic of our times.

Socialists are in the habit of sneering at such quotations as I have given above as merely the rantings of "capitalist morality"; but such an attitude is silly and narrow. The verdict of history is unanimous that civilization in any form worth preserving cannot exist without high ideals of personal morality on the part of its citizens, and that such high ideals of morality cannot be fostered or cannot long exist apart from a belief in a future life, or apart from a belief in our responsibility to our Creator for the way in which we spend the life we now have.

The words of Burke come home to us with new force in view of such developments as we see taking

place, not only in Russia, but in Western Europe and America:

"Society cannot exist unless a controlling power upon will and appetite be placed somewhere; and the less there is of it within, the more there must be without."

It would not be sufficient to emblazon these noble words on the walls of every legislative chamber throughout the world; they need rather to be enshrined in the minds of the common people themselves. For of all the forms of society, a democracy, a rule of the people, is most utterly dependent upon the individual morality of its citizenry; and without a self-governing morality among the rank and file of its people a democracy must inevitably soon degenerate into the condition described by Colton:

"A society composed of none but the wicked could not exist; it contains within itself the seeds of its own destruction, and, without a flood, would be swept away from the earth by the deluge of its own iniquity."

Theodore Roosevelt has well expressed the consequences of such a system:

"On the social and domestic side doctrinaire Socialism would replace the family and home life by a glorified state free-lunch counter and State foundling asylum, deliberately enthroning self-indulgence as the ideal, with, on its darker side, the absolute abandonment of all morality between man and woman; while in place of what socialists are pleased to call 'wage slavery' there would be created a system

which would necessitate either the prompt dying out of the community through sheer starvation, or an iron despotism over all workers, compared to which any slave system of the past would seem beneficent, because less utterly hopeless" (*The Outlook*, March 20, 1909).

But how far are we away from such a condition of society? And how long will it take for the slight remaining restraints of religion and old-fashioned morality to be cast completely aside? But of all the causes tending to hasten this awful day, of the causes which are taking off the brakes and greasing the rails for humanity's final plunge into the perdition of social chaos, the chief is the doctrine, taught by socialists and other advocates of the Evolution doctrine, that there is no fixed and unchangeable standard of right and wrong.

IV

APPLIED SOCIALISM

I

HERBERT SPENCER once wrote a very trenchant essay against the Socialism of his time; and the title which he chose for this essay crystallizes his whole indictment, for he entitled it "The Coming Slavery."

This indictment was directed against the socialist picture of an all-powerful State, which was to control all the means of production, and all the channels of distribution, communication, and publicity. In such a State the mere individual would have no rights which the majority was bound to respect. And it was a dread of this all-powerful State machine, a huge, modern Juggernaut, which might crush out the liberty of the individual, it was the dread of such an idea which has caused so widespread a revolt against these older and more logical teachings of orthodox Marxism.

II

Anarchism and Syndicalism, including the movement in America known as the I. W. W. and the "one big union" idea, are the chief related movements which have grown out of International Socialism. All of these movements are more individualis-

tic than Marxism was originally, and they emphasize the revolt against the scheme of State Socialism against which Herbert Spencer wrote his essay on "The Coming Slavery." We may briefly glance at the distinctive features of these various movements.

Anarchism, or Anarchistic Communism, is a widespread movement throughout the Latin countries of Europe, and is opposed to every kind of forcible government. "It has arisen," says Bertrand Russell, "mainly within the socialist movement as its extreme left wing."

I quote again from this author, who is quite sympathetic with its general views:

"Anarchists object to such institutions as the police and the criminal law, by means of which the will of one part of the community is forced upon another part. In their view, the democratic form of government is not very enormously preferable to other forms, so long as minorities are compelled by force or its potentiality to submit to the will of majorities" ("Proposed Roads to Freedom," p. 33. 1919).

With all such people it seems to be a cardinal idea that man is naturally good, that all he needs is a fair chance, and his evil and unlovely characters will drop off like the shell from the developing chick. In their view, the chief agency which has tended to develop mankind in the wrong direction has been *fear*,—fear of God first and primarily, and then fear of the State. And as they have already shaken off the first of these dread spectres, they are now chiefly concerned with getting rid of the last of the sources which have warped the development of mankind.

When all dread of any external force exercised by government or by external society has been at last completely removed, then only, according to their view, will mankind be free to develop in a wholesome and natural way.

This philosophy or system of sociology is usually regarded as having originated with Pierre Joseph Proudhon (1809–1865), though he used the term Anarchism, not in the modern revolutionary meaning of the word, but as signifying the ultimate goal of the free development of society; for he held that man is essentially and naturally good, and that through the ethical progress of mankind, government will some day be entirely outgrown and become quite unnecessary. His theories regarding property, labour, and capital were not essentially different from those of Marx and the other German socialists who were his contemporaries.

Proudhon died before the modern development of the Evolution doctrine as the scientific foundation for all theories of a socialistic nature. But with the rise of this theory, and the apparent sanction which science gave to the doctrine of the ape-origin of man and to the picture of man's slow climb from a primitive savage condition, a new impetus seemed to be given to all forms of socialistic dreaming. As we have already remarked, the doctrine of State Socialism, inherited from Marx, for a long time dominated all the other forms of Socialism. But of recent years Anarchism has usurped the leadership of this whole movement, and the older form of State Socialism has been relegated to the academic discussion of

those who theorize, while the men of the deed are drifting more and more to the left wing.

Anarchists agree entirely with Marxian Socialists in accepting the general theories of Karl Marx, including the materialistic interpretation of history and the class war. But they are more generally and openly atheistic; whereas modern Socialism, in spite of the fact that all its great leaders and founders have been avowed atheists, and that its teachings of economic determinism leave absolutely no room for Christianity, has of late tried to minimize the differences between it and the Christian religion.

The Anarchist attitude toward government is well stated by Russell:

"The *economic* organization of society, as conceived by Anarchist Communists, does not differ greatly from that which is sought by socialists. Their difference from socialists is in the matter of government: they demand that government shall require the consent of *all* the governed, and not only of a majority. It is undeniable that the rule of a majority may be almost as hostile to freedom as the rule of a minority: the Divine right of majorities is a dogma as little possessed of absolute truth as any other. A strong democratic State may easily be led into oppression of its best citizens, namely, those whose independence of mind would make them a force for progress" (*Op. cit.*, p. 54).

The name which stands at the beginning of Anarchism, occupying a place similar to that of Karl Marx in orthodox Socialism, is that of Michel Bakunin (1814–1876), who belonged to an aristo-

cratic Russian family. The fierce volcanic wrath of Bakunin was directed during the greater part of his life against the two great evils, as he regarded them, the belief in God, and in the idea of the State as the regulator of society. In his eyes, these were the two great obstacles to human liberty. And the irreconcilable enmity with which he fought these two ideas may be judged by Bertrand Russell's remark that, amid the debilitating effects of confinement in a Russian prison, Bakunin's chief fear was that he might some time be so subdued as to cease to hate.

"The beginning of the lies," he declared, in one of his addresses to the International, before he was expelled from it, "that have ground down this poor world in slavery,—is God. Tear out of your hearts the belief in the existence of God. Until this is done you will never know what freedom is. The first lie is God. The second lie is the idea of right. And when you have freed your minds from the fear of God and from the childish respect for right, then all the remaining chains that bind you,—called civilization, property, marriage, morality, justice,—will snap asunder like threads. Let your own happiness be your own law. You must accustom yourself to destroy everything, the so-called good with the bad. For if an atom of the old world remains, the new one will never be created. Take heed that no ark be allowed to rescue any atom of this old world which we consecrate to destruction."

Marx and Bakunin never got along well together; and the German got the Russian expelled from the International in 1872. The outcome of this quarrel

between these leaders was that Germans and the people of the north of Europe became Marxian Socialists, while those of the Latin countries became Anarchists, after the order of Bakunin. And this distinction is observed down even to our own day.

III

Edmund Burke was not only the greatest orator who spoke the English language, he was also one of the wisest and greatest of statesmen. We in America remember him as the champion of the rights of the American colonies in their struggle with England; but the conservative classes everywhere remember him as the sturdy opponent of the Jacobinism of the French revolution, this Jacobinism being not very different from the Bolshevism now ruling in Russia and seeking to rule all the rest of the world.

The following words from Edmund Burke state the problem of civil government in more compact form, and with more wisdom, than any like number of words ever uttered by any other statesman, so far as I am aware. They have already been quoted, but they will bear repetition.

"Society cannot exist unless a controlling power upon the will and appetite be placed somewhere; and the less there is of it within, the more there must be without."

By this Burke meant that in the case of a people trained and disciplined in self-control, trained to respect and obey moral law and the Golden Rule, civil government (in its punitive and repressive capacity) would have little to do; but that in the case of a

people without self-restraint, but led by blind passion and impulse and undisciplined and uncontrolled desires, civil government would have a great deal to do, in order to make a country safe to live in or fit to live in. Burke recognized the moral law, the eternal law of the Creator, as the supreme guide of human life; and he recognized that no decrees of a ruling faction, or even the unanimous vote of a whole people, can ever annul those moral principles that must ever form the foundations of all civil society, or can ever of wrong make right, or establish happiness and prosperity on a foundation of tyranny and injustice, even though it be the tyranny and injustice of a powerful majority.

Note the contrast between this statement from Burke and the quotation already given on a previous page from Bakunin, wherein the latter declares that the first great lie is God, and the second lie is the idea of right; wherein he charges his hearers to tear out of their hearts both of these ideas, and to let their own happiness be their own law. There is no comparison to be made between these two philosophies, this of Burke and that of Bakunin. It is all contrast. The one is the Christian view of civil government and social life, the other is the anarchist view of these same associations. And in the mind of every normal human being merely to state the two doctrines is to express unanswerable arguments in favour of the first and against the second.

IV

Syndicalism arose as the French name for Trade

Unionism, and is called by Russell, "the Anarchism of the market-place," meaning Anarchism applied to the affairs of every-day life. Another author calls it, "Organized Anarchy." Before the war it had an actual membership in France of over half a million, with the power of influencing many times as many more in a crisis. For it was essentially a fighting organization, inspired with the Marxian idea of the class war, reinforced by the very characteristic theory of sabotage, or direct action, derived from its anarchist parentage. Its methods of using the general strike, the boycott, the label, and sabotage, need no description here. We are all too familiar with these methods here in America, as employed by the I. W. W., which is essentially American Syndicalism.

Bertrand Russell represents the French Syndicalists as having only hazy and indefinite ideas as to what they are really aiming at, somewhat like the old song, "We don't know where we're going, but we're on our way,"—"following a Bergsonian *elan vital,* without needing any very clear prevision of the goal to which it is to take them," as Russell expresses it, in language much more elegant than mine. I fancy that his language might also apply to the American representatives of Syndicalism.

But the negative part, the destructive part of their program, is clear and definite enough.

"They wish to destroy the State, which they regard as a capitalist institution, designed essentially to terrorize the workers. They refuse to believe that it would be any better under State Socialism. They desire to see each industry self-governing, but as to

the means of adjusting the relations between different industries, they are not very clear" (Russell, *op. cit.*, pp. 68–69).

Like their comrades across the water, the I. W. W. of America are equally bent on the complete destruction of the capitalist system. As their secretary expressed it before the World War: "There is but one bargain the I. W. W. will make with the employing class—*complete surrender of all control of industry to the organized workers.*" The same uncompromising attitude is expressed in the preamble to their constitution:

"The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of the working people, and the few who make up the employing class have all the good things of life. Between these two classes the struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of production, and abolish the wage system" (Brooks, "American Syndicalism," pp. 79, 86–87).

According to this doctrine, the employer has ceased to be necessary, and is now merely a pernicious parasite. There can be no agreement with the employer which is morally binding upon the employee: arbitration and permanent peace are impossible. It is the duty of the worker to injure the employer wherever possible, by any kind of direct action, such as sabotage, loafing on the job, or in any other way.

Of course, the more open agitation of these radical principles has been suppressed since the entrance of

the United States into the war, and the lid is still on; but there is no doubt that underneath the surface the same forces are still at work, with the very same aims, and with the same bitter, uncompromising spirit. And the fact that the American Federaton of Labour not long ago had to forbid, under threat of excommunication, any of its state organizations holding a vote among its members as to whether or not they should adopt the "One Big Union" plan (the I. W. W. plan, and that of French Syndicalism) of industrial unionism, instead of the craft unionism which prevails among the A. F. of L., shows that this "One Big Union" idea is growing rapidly in America. The fact that this plan is not materially different from the original *soviet* system in Russia, before the government there was captured by Lenine and Trotzky, is no particular recommendation to it in the eyes of conservative Americans. But in the minds of those here in this country who have their hearts set on a dictatorship of the proletariat, which it must be confessed was taught by Karl Marx in his "Critique of the Gotha Program of 1875," and also by implication in the classic "Manifesto," and which has always been the hope and ambition of all the more extreme socialists as well as of the syndicalists and the I. W. W.; this prospect of setting up an All-American Council of Soviets seems like the breaking of the day.

In passing, it should be noted that all these movements are really only offshoots of the great socialist organization. They all hark back to the teachings of Karl Marx for their inspiration, they all have

adopted the materialistic interpretation of history, and hence are founded on the theory of economic evolution, the complement of Darwin's biological evolution, and they all teach the reality of the class war.

V

On two points of socialist teaching the results of working out these principles in actual practice in Russia are well worthy of attention. These two points are regarding the home and regarding education.

Long ago August Bebel said that in the ideal socialist state of the future all marriage contracts between men and women would be of a strictly "private nature, as in primitive times, without the intervention of any functionary" ("Woman and Socialism," p. 154). Regarding the dissolution of such "marriages," Morris Hillquit has told us: "Most socialists therefore favour dissolubility of the marriage ties at the pleasure of the contracting parties" ("Socialism: Promise or Menace?" p. 163).

And it seems that this sort of program is actually being carried out in Russia. For instance, Judge Harry Fisher, of Chicago, recently returned from a visit to Russia, and gave a very sympathetic account of the way affairs in general are managed over there. On the subject which we are here discussing the Chicago *Tribune* quotes him as follows:

"'Some time ago it was published that the women of Russia had become national property,' he said. 'That is untrue, but the ease with which marriage

and divorce may be effected makes for rapid changes. Every one wanting to marry goes to what we would call the City Hall and registers. . . .

"'Inducements to marry are great. When people are hard pressed for clothes and food they sometimes make a pact to wed for a day.

"'The next day they go down to the City Hall and register again. This time their names are put side by side in the divorce book. That is all that is necessary to be divorced, and they have had a good feed in the bargain.'"

It may be worth noting in passing that this Judge Fisher who reports these particulars is judge of the Morals Court of Chicago. But quite evidently the Bolsheviki in Russia are living up to the socialist program regarding these matters.

Socialism has always had very definite and decided views on the subject of education. In fact, all socialist schemes for the reform of society have always been provided by their authors with a complete machinery for the education of every child. Claiming, as they do, that the Christian teachings of morality, the ordinary ideals of right and wrong, and especially regarding property rights, are merely the clever inventions of the class now in power to quiet the labouring class and keep them docile and obedient under their economic slavery, socialists have always been decidedly opposed to any teaching of the principles of Christianity even to children by their own parents, and they have repeatedly declared that under socialist rule no such teaching of "capitalistic nonsense" will be permitted. Thus socialists advocate

universal education; but they want the child's mind at school age to be a *tabula rasa*, a blank page, on which their doctrines regarding class consciousness and economic determinism can be written without any difficulty by the teachers employed to teach in the socialist schools.

Under Lunacharsky, the commissary of public education in Russia, all religious education is strictly forbidden in any school whatever, and even conversation on moral and philosophical subjects is not allowed, on the ground that this would be "counter-revolutionary."

"This prohibition," says a recent visitor to Russia, who is quoted in the *Literary Digest*, "is particularly fiendish, because co-education in 'absolute liberty,' as instituted by Lunacharsky, must inevitably lead, in a primitive country like Russia, to revolting moral conditions, if moral guidance is completely lacking. . . .

"To this Satanic system of depravation belong the 'children's balls,' which are arranged frequently in the schools by order of Lunacharsky. The parents are forced to send their children to these dances, which last until the early hours of the morning. Last winter, in the streets of Moscow and Petrograd, it was painful to see miserable mothers waiting all night in the snow outside of brilliantly illuminated school buildings, where their boys and girls were dancing the tango and fox-trot. The teachers assist at the balls, but are not allowed to exercise any authority over the children.

"With tears in their eyes the mothers in Russia

tell you: 'There are no longer any children in Russia to-day, only vicious little brutes whose talk is of money and pleasure'" (July 5, 1919, p. 41).

It will be remembered that the Bolshevik party got control in Hungary for a time, but that ultimately the situation was reversed, and the Bolshevik party was put down with considerable bloodshed. "But there are mountains of evidence to show that nothing had so potent an effect in producing the bloodshed of the 'White Terror' as the outraged minds of parents whose children had been compulsorily drawn through sloughs of filth during the short time the Bolsheviki had charge of the schools" (*Dearborn Independent*, Sept. 25, 1920).

What normal individual, whose mind has not been perverted and depraved through worshipping the false gods of an unnatural and irrational philosophy, desires to see these experiences repeated here in America?

VI

For centuries and millenniums men have been seeking for liberty, for freedom. During this long quest seemingly every form of government has been tried, every theory of civil society—except nihilism and anarchy. Never until these last days did mankind see nihilism and anarchy seriously set up as a religio-political fetish, the last hope of man, the only way left to deliver the race from tyranny and despotism.

Well may we thank God that we live under the democracy of America, and that behind us lie a thou-

sand years of Anglo-Saxon constitutionalism, the recognition of those eternal principles of right and justice which antedate all legislative enactments and precede all written constitutions.

The men who produced this nation and made it great, and all the greatest men whom this nation has produced, alike recognized the religion of the Bible and the morality of the Bible's religion as the only safeguard against the evils of civil and religious despotism. In our day we have outlived any pressing danger from kings and kaisers; the doctrine of the divine right of kings committed *hara-kiri* in Belgium some seven years ago. But to-day we are confronted with an equally dangerous doctrine, the doctrine of the divine right of the crowd. The rule of the crowd, of the soviet, fired with Bolshevik or anarchist doctrines, is the new tyranny with which all the world must soon reckon; and no nation is safe from the infection of the propaganda so industriously circulated everywhere in the interests of this new tyranny, unless the people of the nation continue to recognize the ideals of the Bible and of the Christian religion as supreme over any caprice of the mob and wiser and better and more obligatory than its most deliberately expressed will.

Kings and kaisers, priests and popes, were at one time dangerous to our liberties, but only because they refused to acknowledge the law of God and the Word of God as still above them. And when the last despot had been dethroned, there would still remain this one source of authority above even the caprice of the mob, or the vote of the majority,—the

authority of God's Word and of His law. But when this, too, is repudiated, when the blessed lessons taught by the Christian's Bible no longer control the lives or speak to the consciences of the people, when the proletariat deliberately undertake to follow the advice of Bakunin and the Bolsheviki: "Let your own happiness be your own law;" and when they have effectually freed their minds "from the fear of God and the childish respect for right;" or when the philosophers of the world, its intellectual leaders, abandon themselves to a Bergsonian *elan vital,* which amounts to about the same thing;—may heaven pity a nation or a world abandoned to such a mad philosophy.

VII

Dr. Lyman Abbott has told us that in our American democracy there have always been two conflicting spirits struggling for control, the one of Hebrew, the other of pagan or anti-Christian origin.

The Hebrew idea of democracy is based on law, the Divine law; and it aims to accord to every one all possible liberties and privileges consistent with absolute justice and the rights of others. It is not in any sense the untamed, unlimited freedom of the mob, where the vote of the majority can call wrong right, and by decree make it so; but it is based on the proper subordination of the individual to the desires and rights of others; and it recognizes certain eternal principles as forever supreme over all human laws and political constitutions. And if, as a great publicist has declared, our success in maintaining here

in America a sound and safe democracy will be just in proportion to the number of citizens who are capable of abstract thinking, what surer way can we adopt to make them capable of this abstract thinking, and thus capable of being good citizens, than to train them in those principles of Christian morality which are the foundation of all stable government?

The other, the pagan idea of democracy, comes to us through the French revolutionists, and from such anti-Christian philosophy as that of Rousseau and Hobbes, or Marx and Bakunin. According to this idea, civil government is not founded on any high and immutable principles of right and wrong, but on a mutual contract, express or implied, between peoples who agree to live together. Hence, anything that they can agree upon and carry out must be right: the voice of the people is the voice of God—if there is a God! At any rate, the vote of the majority is all we have to go by in governmental affairs. Thus the popular will is perfectly capable of deciding anything at all, it can even of wrong make right by voting it and agreeing to it. Morality thus becomes a mere convention, like the length of a woman's skirt or the height of her shoes. And the sanctions of such a system of civics are only conventional, and each one may conform to them or repudiate them at his convenience.

It is evident, therefore, that the Hebrew and Christian ideal is social, and tends toward coöperation, combination, organization. The pagan ideal is individual, competitive, anarchistic, and tends to set every man's hand against every other man, foment-

ing the struggle of class against class and of nation against nation, each class or each nation ever repeating the cynical question of the first murderer, "Am I my brother's keeper?"

As Dr. Lyman Abbott says: "The motto of the one was the law of Christ: One is your Master, even Christ, and all ye are brethren. The motto of the other was the law of the forest: Struggle for existence, survival of the fittest" ("The Spirit of Democracy," p. 13).

These two principles have struggled against each other throughout the history of every nation on earth. They are as evident in democracies as in other forms of government; and upon the triumph of the Christian principle over the pagan principle depends the virtue and the life alike of America and of every other nation. Hitherto the Christian principle has triumphed in all the great crises of our national life. The French atheistic philosophy had a strong influence in the beginnings of our government, but it was not allowed to formulate any of our national policies; the strong Christian morality which controlled the lives of most of the founders of our nation moulded the national spirit. And although our nation has not always lived up to her high profession, yet the ideals after which she has been striving are those of the Christian and not of the pagan type. Not the principle of selfishness, of disintegration and tyranny, but the principle of coöperation and mutual helpfulness, this is the basic law by which we live.

The great World War gave a new and world-wide setting for the contrast between these two principles.

The world has in effect become one vast community, the separate nations being like the individual states of a great world union; and we now realize more than ever before that the welfare of one means the welfare of all, the loss of one the loss of all. And just as there is a mutual obligation, unwritten but ineluctable, between the various states of the American Union which no state can repudiate at pleasure, so now we see that there are mutual obligations between the various nations of the world which no single nation can evade or repudiate, except by injustice toward the others. And as there is a morality between the individual states of our Union which cannot be ignored or disregarded, so there is between the various nations of the world a morality which they cannot ignore or disregard, founded on those eternal principles of right which God Himself has implanted in the very nature of the universe, principles which transcend all national whims or ambitions, just as the basic principles of American democracy are higher than the caprice of any individual or of any community. For years Germany had taught that the State is a Divine entity, the highest embodiment of God on earth, superior to all morality in its relations with other nations, and that war between nations is a Divine thing, bringing about the verdict of history through the survival of the fittest. The outcome of the war has been the great lesson, if we would but heed it, that no nation lives to itself or for itself, and that selfishness and injustice and treachery are as great crimes in the case of a nation as in the case of an individual.

The enmity of nation toward other nations is not dead. But in addition Bolshevism has added the internal struggle of class against class. Its doctrines are pervading all nations. In the teaching of this philosophy the proletariat, or "workers," are the only class entitled to live in the world; all the other classes must be ruthlessly exterminated, for they are mere parasites on the labouring class. Of that high morality which teaches us of our duty to help one another, to do to others what we would wish them to do to us, a morality founded on the belief in God, and binding alike on all who have been created by God, whether as individuals, as nations, or as classes —of this morality they know nothing. What but the ethics of the jungle and the cave can we expect from these devotees of the doctrine of the survival of the fittest,—men who declare that the first lie is God, and the second lie is the idea of right? Or what kind of civil government or of a social state can we expect from the disciples of Nietzsche, a man whose writings are constantly advertised and circulated by socialists, who said:

"Such ideas as mercy and pity and charity are pernicious, since they mean a transference of power from the strong to the weak, whose proper business it is to serve the strong. Remember that self-sacrifice and brotherliness and love are not real moral instincts at all, but mere manufactured compunctions to keep you from being your true self. Remember that man is essentially selfish."

And how long can a nation, or a world, hold together on such anti-Christian, anti-social doctrines as

these? How long, do we suppose, can the social cataclysm be postponed, when we see the teachings on which the populace of every large city throughout Christendom are being constantly fed? When lecture halls are packed night after night and Sunday after Sunday with discontented and desperate men, who imbibe the religion of the *bonnet rouge,* based always on the doctrine of the ape-origin of man and of the struggle for existence as the normal and not an abnormal condition of life and society, how long can society, in all those respects which make life endurable and possible, be maintained throughout Western Europe or America?

Man is not a rising creature, but a fallen creature. Selfishness and lust and hatred are deeply ingrained in his very nature. Hence the danger, the awfulness, of appealing to this selfishness of man's nature with any such doctrine as that of a class struggle. Hence the social poison inherent in any doctrine which stirs up or feeds these passions of envy and hatred which all acknowledge are far too strong without any further encouragement. But how long can a nation or a world hold itself together, when the poison of such a doctrine has entered into every organ and tissue of the social body?

V

POISONING THE FOUNTAINHEAD

I

MANY people seem to think that the speculations of philosophers at the higher institutions of learning have little or nothing to do with the practical affairs of every-day life. The strange theories of these spectacled, gray-headed pedants, their reasoning in abstract terms, often in general and universal terms, has seemed to most people only a harmless kind of mental gymnastics, probably a pleasant occupation for people inclined that way, but in no way whatever connected with the life of a workaday world. Especially remote from our life here in America have seemed the wild theories and speculations indulged in by the armchair dreamers of the Old World, whose own narrow, highly artificial lives, bounded by their class-rooms, their libraries, and their beer-gardens, seem to give an unreal character to their theories. In fact, we have been accustomed to describe such theorizing as "purely academic," thereby indicating our opinion of its harmlessness and its lack of influence on the outside world.

In his Flag Day address of June 14, 1917, President Wilson well expressed the general opinion on this point, before the events of the late war had

awakened the world to the sad fact that these "academic" speculations are very far from being harmless and unrelated to the world at large. President Wilson was especially referring to such modern teachers as Treitschke, Nietzsche, and Bernhardi; but his remarks are equally applicable to the teachings of the older German philosophers, as the older ones have shaped the more modern. He declared that the statesmen of the other nations had long been aware of the teachings of these German university professors, but that these teachings appeared so preposterous, it was so incredible that they could be the sober teachings of rational men, that the statesmen paid little attention. They "regarded what German professors expounded in their class-rooms and German writers set forth to the world as the goal of German policy, as rather the dream of minds detached from practical affairs, as preposterous private conceptions of German destiny, than as the actual plans of responsible rulers."

But the events which followed the summer of 1914 rapidly taught the world that what these German professors had been expounding for a generation or so in their class-rooms had enough importance to set the whole world ablaze and to sacrifice a good many millions of men and an uncounted number of billions of dollars. Evidently these speculations were of an eminently "practical" character after all. The fact is, that all philosophical speculations mould the character and the motives of those who engage in them, thereby affecting for good or for evil all who come within the range of their influence. I do not purpose

here to discuss the modern German philosophies, but to go back to the fountainhead, to the one from whom all modern German philosophy dates. And I think that we shall see in the teachings of this man ideas and doctrines which have had a vast influence for evil over much of modern thought and life.

II

Undoubtedly the most highly honoured name in philosophy is that of Immanuel Kant (1724–1804). Even the Great War, and the revulsion of feeling among the nations of the world against modern German philosophy, has scarcely touched the reputation of this man whose system of thinking has so hypnotized the intellectual world for a hundred years; although here and there have appeared a few writers who have not failed to see even in the teachings of these earlier German philosophers the plain origin of those subtle ideas which are rightly regarded as the deeper causes of the recent war.

Immanuel Kant was born in Königsberg, East Prussia, and during his life taught in the University of this city, and was never more than forty miles away from his birthplace. His grandfather was a Scotch Highlander; and young Immanuel was brought up in an atmosphere of Pietism, a system of Reformed religion not very different from English Puritanism or the religion of the Scotch Covenanters. However, his system of philosophy is merely a moral rationalism or agnosticism which, as we shall see, completely undermines evangelical Christianity, and even lays the foundation of that peculiar divorce

of morality from religion, and the divorce of morality from all the work of the State, which is such a characteristic of certain phases of thought in our day, and which so characterized the working principles of the German nation before the war.

Kant undertook to lay an entirely new foundation for our belief in God, and for morality and ethics. Preliminary to this new view, he attacked and sought to destroy all the usually accepted arguments for the existence of God, claiming that we do not have in nature any sufficient evidence to argue the existence of a Divine Creator and sovereign moral Governor. He declared that while our logical faculties prompt us to formulate the conception of a God as the free and intelligent Author of all things, yet we have no mental means of knowing that any reality exists corresponding to this idea of God which we have set up in our minds. In other words, our speculative reason may create for us the idea of God, but it cannot furnish us with the slightest knowledge or assurance of a real Being answering to this idea.

Doubtless all this sounds very atheistic and anti-Christian. But Kant would indignantly deny that it pointed in any such direction. Indeed, he claimed that he was laying a new foundation, more broad and more secure, for religion. And his many modern followers, enthusiastic advocates of the "new" theology and "liberal" Christianity, are only echoing his style of reasoning when they repudiate the Bible and many historic facts from the Old Testament and the miraculous events in the life of Christ, and yet profess in the same breath that they have thereby

acquired a truer and more noble form of Christianity than ever before, basing their religion now on their own individual soul experience, their inner light or spiritual "intuition," which becomes for them a private wire from the headquarters of the universe, infallible and all-sufficient.

The key to Kant's whole system is his idea of *the two worlds,* the world of sense and reason, and the world of morals and religion. Each of these two worlds or kingdoms has its own system of laws and of evidences by which we may investigate and study them; but the two systems or worlds are utterly and completely independent of each other and wholly incommensurable. Hence the proud boast of Kant and his followers that in this system of thinking we get at laws the recognition of which forever puts an end to all possibility of conflict between science (or human knowledge) and religion. According to Kant, religion cannot be based in any sense whatever on external evidences or intellectual grounds of any kind. Professor John Dewey sums up his teaching on this point as follows:

"Proofs of the existence of God, of the creation of nature, of the existence of an immaterial soul, from the standpoint of knowledge are all of them impossible. They transgress the limits of knowledge, since that is confined to the sensible world of time and space. Neither will true religion be based upon historic facts, such as those of Jewish history, or the life of Jesus, or the authority of a historic institution like the church. . . . The doctrines of incarnation, original sin, atonement, justification by

faith, and sanctification, while baseless literally and historically, are symbols of the dual nature of man, as phenomenal and noumenal. . . . Although dogmas are but the external vesture of inner truths, yet it may be good for us [Kant says] 'to continue to pay reverence to the outward vesture, since that has served to bring to general acceptance a doctrine which really rests upon an authority within the soul of man, and which, therefore, needs no miracle to commend it'" ("German Philosophy and Politics," pp. 26, 27).

Kant's contention was that the ordinary rational proofs of the existence of God, as based on design in nature, etc., rest upon the assumption that the apparent universe, the apparent cosmos of space, time, and material realities, is external to and wholly independent of our mind. And he claimed that this is a wholly false assumption; because, he said, all these are in reality only phenomena or appearances within the mind itself, produced by the mind, a mere shadow of the mind's own throwing; and hence he argued that all we know or ever can know is merely the phenomenal experiences of the mind itself. Kant did not deny outright the existence of the external world, as Berkeley had done; he merely denied that we can know anything about it directly or truly.

"Yet though Kant thus so decidedly declares the impossibility, on the principles and postulates accepted by him, of a speculative or scientific knowledge of God, he is very far from resigning himself to the theological agnosticism or blank atheism which would seem to be logically involved. He as ear-

nestly and vigorously contends for what he regards as a noble practical theism as he contends against a speculative theism. There is, he still pleads, a genuine and admirable theology; but it has its foundation wholly in the laws of morality ordained by our practical or moral reason. . . . Morality, or the law of the moral reason, demands for its own support or its own interests, the postulate of a God as the governor of nature; and on that ground alone, without any theoretic or scientific knowledge, the postulate deserves to be accepted as true. By this scheme Kant fulfills in religion his significant general proposition regarding the objective validity of the ideas of reason: 'I had to remove knowledge in order to make room for belief'" (J. E. Walter, in *Harvard Theological Review*, July, 1917, pp. 282, 283).

However, the ruins of reason and of knowledge provide a very poor foundation on which to erect the temple of faith and religion.

But in any system of morals or ethics, what philosophers call the *summum bonum*, or the highest good of the rational creatures of the universe, is composed of two elements, virtue and happiness, the former conditioning the latter. The practical or moral reason demands obedience to the moral law, and promises that the obedient or the virtuous shall obtain such happiness as is proportionate to their virtue. Now Kant denied that it was necessary to assume a God to control morality, or even to help man to be moral or virtuous. Man, he claimed, is morally independent. Man, in his estimate, is well able to be virtuous and moral, and to live absolutely in harmony

with the fundamental laws of the universe. He needs no God to help him to do this. He can live in harmony with the universe without any supernatural help. But, so he said, we are obliged to believe in a God who can and will do for the virtuous what nature cannot or will not do for him, that is, to make him happy. An external power is necessary to secure for the virtuous that happiness which should fall to his lot but which nature would not grant him without God's special permission.

This seems so fantastic and arbitrary a position that I must quote an authoritative summary of Kant's teachings on this point.

" He does not treat God as the Author of the community of moral rational agents in the world, or as the supreme object of their moral reverence, or as the producer of moral law, or as the inspirer of moral life, or as himself having ordained that virtue shall be accompanied by proportionate happiness, or as having made it a duty to promote the *summum bonum*. That is, he does not postulate a God as necessary for any of the greater objects and concerns of morality, but only, or primarily, as the agent of the rather subordinate office of securing for the virtuous the happiness which they think they ought to have. Kant regards man as morally autonomous, as giving moral law to himself and obeying it of himself, as the sole author of his own virtue. To assume that men are dependent upon God for the moral law and for virtue would be postulating a species of heteronomy [subjection to another or to a different law: the opposite of autonomy] to which Kant is always de-

cidedly opposed. He will not accept moral law even from God; he firmly claims autonomy. The supreme moral object for men is the moral law, which they produce of themselves and impose upon themselves. In his moral theory the finite rational agent is really greater than God, for he performs a higher order of work. . . . It is therefore quite evident that Kant's moral theology has in fact a very narrow connection with morality. The God he assumes has little to do with what is supreme in morality; his moral importance is comparatively inconsiderable. As far as our investigation has gone, we seem to be justified even in the conclusion that Kant's moral theistic proof is one of the most oddly conceived and frail arguments ever offered by philosopher for the existence of God or for belief in God. Praises have been lavished upon it by some who have not studied it enough to ascertain what it really is and how intrinsically poor it is" (*Harvard Theological Review,* July, 1917, pp. 285–287).

III

Now the bearings of this system of philosophy are very evident. All around us are people who claim to have outgrown the Bible, who deny the most basic truths of orthodox Christianity, who have substituted Evolution for Creation and racial development for the new birth of the individual, and who yet claim to be very religious, even more religious than they were before when they believed in the Bible and in old-fashioned Christianity, basing their religion now on their private wire from the headquarters of the uni-

verse, which they term their inner light or spiritual intuition, religious consciousness, etc. But in all this they are only following the philosophy of Immanuel Kant, who is to them almost a second Messiah. Of course, only one nation has ever universally adopted this system of what we may rightly call a heathenish philosophy, though before the late war the students of every nation on earth used to make pilgrimages to the headquarters of Kantian *Kultur* across the Rhine. But it is doing no violence to the logic of the case to trace the characteristic attitude of the German intellectuals before the war to this system of anti-Christianity which had been so universally taught through their system of education for a full century.

We also see that the philosophy of Kant is responsible for that characteristically German doctrine of the complete divorce of religion and morality from practical and national affairs, which logically in Kant's successors, Fichte, Hegel, Treitschke, etc., developed into the atrocious doctrine that the State is outside of and beyond morality, not in any way subject to the same moral obligations as individuals. The world has seen how this hideous doctrine works out in practice; for the German people gave us some four and a half years of practical demonstration of this doctrine on an international scale.

These doctrines of Kant also furnish the very essence of that peculiar attitude of modern radical critics and "liberal" theologians which enables them to repudiate every essential doctrine and principle of the Christian religion, while all the time claiming to be the very leaders of the truest kind of Christianity,

—a truly Judas-like attitude, which kisses the Lord Jesus only to betray Him.

IV

But another characteristic doctrine of German philosophy, the doctrine of the "Absolute," which was developed chiefly by Kant's successors, Fichte, and Hegel, must be considered in a brief way.

As we now understand the matter, the late World War was in the deeper sense of the word caused by the false teachings in philosophy and religion which had been prevalent at the German universities for more than a generation. One of the most characteristic features of this system of teaching was the theory of the State as a Divine personality, the highest expression of God within the knowledge of man. This in its turn was based on the theory of the Real or the Absolute, a theory which is difficult to explain for ordinary mortals who have not taken a university course in metaphysical hair-splitting, or who have not learned to play with abstract terms which are used to label imaginary states or ideas having no concrete existence. But as we cannot understand the very large part played by this German philosophy in bringing about the late "unpleasantness," without knowing something about this doctrine of the Real or the Absolute, we must make a brave attempt at explaining it, even though we may prick our fingers on a few metaphysical thorns during the process.

Some one has sarcastically remarked that when Europe was again repartitioned after the Napoleonic wars, to Germany was assigned the kingdom of the

clouds. This was said in allusion to the marked tendency of German philosophy to deal with theories of the Absolute, in an endeavour to find some all-inclusive thought which by implication would embrace everything else, some All, from which as a premise everything else in human knowledge might be extracted as a corollary. English and American philosophy, on the other hand, has always been more empirical, or more "pragmatic," to use the term made famous by Professor James; and has never shown such a tendency to attempt to pigeonhole every fact of being and existence, and every relationship possible between man and the universe.

J. G. Fichte (1762–1814), who became the minister of education under the King of Prussia, and who planned and organized the University of Berlin, may be spoken of as the one who chiefly taught this idea of the Real or the Absolute. He was a follower of Immanuel Kant; but he went still further than his master in paganizing and emasculating Christianity. He was an out-and-out pantheist, and his theory of the Absolute is a typical pantheistic doctrine. He taught that the world of sense, which lies all around us and of which we ourselves form a part, that is, the material universe, is merely an objectified manifestation of God; that all life is God's life; and that evil is only a means to good, and therefore only apparently evil. We in America used to hear a good deal of these ideas in the period before the World War, through the teachings of the "New" Theology. But it is quite probable that some of their popularity may be lost in the future, if we happen to

remember that these doctrines are a quite essential part of German *Kultur,* and that their spread in this country is nothing less than a form of German propaganda.

The Fichtean theory of the Real or the Absolute is an effort to deify an alleged Idea back of and above the material universe, of which the visible universe is merely a sign or symbol. Thus the visible, tangible universe is all an immense illusion; only this primal Idea really exists; and it reveals itself only to those select inspired ones whose eyes have been opened to see it, whose souls are attuned to hear its message, and whose lives have been dedicated to the sublime contemplation of this ultimate Reality. This recognition of the Real, so Fichte declared, is the condition of all virtue, all true freedom, and all true action. This recognition of the Real and of all the doctrines associated with it is *Kultur,* a German word, with a peculiar and characteristically German meaning.

At first this high-sounding nonsense was merely the fashionable jargon of the spectacled pedants at the universities. But little by little each student who came beneath the hypnotic spell of this devilish doctrine fancied that he himself was surely the chosen one, the rare spirit, who by being able to recognize this mystical Absolute was thereby lifted above the common lot of humanity; and thus it was not long before this heathenish pantheism became the practical religion of all the educated classes of the German nation.

Thomas Carlyle, who in his "Heroes and Hero Worship" was only teaching English readers this

neo-pagan German philosophy, has explained how the seers or "Heroes" are the only truly living souls. From age to age they arise, and by their lives they set an example for their own generation and for all succeeding ones.

With their intuitive insight into Reality, these "Heroes" impatiently brush aside all common shams and dead forms of life; they become the guiding stars of humanity, the ones born to guide the race; and because of this divine destiny their influence and even their *rights* over the rest of humanity are paramount and absolute. All ordinary mortals are blinded by sense perception, by the material veil; these select souls alone are able to recognize the Reality behind the appearances. Thus the seer or the "Hero" becomes the prophet of his race; and because of this endowment and enlightenment he is entirely justified in working his will upon them; for thus only can the divine Idea be realized upon earth, these chosen "Heroes" being the only channels through which this divine Idea can be displayed.

I must quote from Fichte himself, in his "Staatslehre":—"To impose upon other men a state of Right, to forcibly place on their necks the yoke of Right, is not only the privilege but the sacred duty of every man who has the power and knowledge to do so. When the necessity arises, one man has the right to impose his will on all mankind; for in all matters opposed to Right, the rights or liberty of mankind are absolutely non-existent."

And what these seers or "Heroes" are among the commonality of mankind, Germany is among the

nations. Germany, the mother of the inspired, "the people *per se*," as Fichte expressed it, "the chosen race," has a sacred mission before which all other peoples must bow, and to which they can oppose "no right, no liberty of thought." Like the seers or "Heroes" among ordinary mortals, Germany has a first-hand view of Reality, of the ultimate secrets of the universe; hence she has a sublime duty to impose her will on all mankind. She is the predestined of the world; and to attempt to thwart the fulfillment of her divine destiny is to revolt against the divine order of the universe, to commit treason against God Himself. As it was expressed in the now notorious Appeal sent out by the "intellectuals" of Germany at the beginning of the war, an Appeal which was signed by such world famous men as Eucken, Harnack, and Haeckel, and great numbers of others, representing fifty-three universities: "We are absolutely convinced that the future of all European Kultur depends upon the victory of our militarism."

Let us hope that these leaders of German education will abide by the verdict of history to which they have so often appealed, and that the complete collapse of their military schemes will awaken them to the falsity of their theories. And let us hope that a long time will elapse before we again hear that any of these "made-in-Germany" doctrines of philosophy or of theology are being taught here in America under the guise of "higher" education.

V

The doctrine of the deification of the State, which

was the natural outcome of the doctrine that the State is the highest concrete expression of the Absolute, need not detain us here. But before closing this chapter it will be well to glance briefly at that subtle doctrine of "intuitionalism," or the doctrine of the inner light, which in a multitude of various forms is rendering multitudes of our time easily susceptible to the deceptions of the worst kinds of fanaticism.

"There is a cycle in nonsense, as certainly as in opinion of a more solid kind, which ever and anon brings back the errors and delusions of an earlier time; the follies of the present day are transcripts, unwittingly produced, and with, of course, a few variations, of follies which existed centuries ago" ("Testimony of the Rocks," p. 396).

Such is the shrewd remark of that clever writer, Hugh Miller; though I need not point out how some of his own scientific theories well illustrate this remark. I merely use it here to give point to the fact —which ought to be well known, but is not—that the new forms of religion commonly spoken of as "new thought" and "liberal" theology, which have had such a vogue in America for some time, are in no sense new, but are as old as the heathenism of India. The names and local symptoms of this doctrine are diverse, and include Christian Science, New Thought, Mind Cure, Theosophy, etc.; but they are all merely variations in that mighty wave of Oriental pagan mysticism which is sweeping over the Western World, and which even the shock of the Great War does not seem to have hindered in its progress.

The boasted newness and modernness of these doctrines is merely a clever kind of camouflage. Since the days of Gautama, this oriental mysticism has repeatedly reappeared in the Western World as a reaction against materialism and cold rationalism, this particular modern recrudescence of the doctrine having come about as a revolt against the prevailing teachings of such men as Herbert Spencer, Ernst Haeckel, Goldwin Smith, and other materialists of the latter part of the nineteenth century. The cult is essentially pantheistic, but of the mystic, spiritualistic, or idealistic type of pantheism.

Like the ancient pagan mystics of the Orient, these modern mystics seek to attain to a direct knowledge of Divine wisdom, in order to shake off and escape from the evils of existence, and to merge their own individuality into what they term the soul of the universe, thereby rising to a higher plane of existence. This, they say, can be brought about, not in the Christian way, by conversion and forgiveness through faith in Christ, but by recognizing the essential Divinity of our own souls, by realizing that we are really a part of the great All.

From this recognition and realization, they claim to pass on into a state of superior religious feeling or ecstasy in which all things of earth and time and the mortal body lose their importance and value. Thus they claim to rise superior to all those things which hitherto have vexed or hampered the free development of the spirit. If you assert your power of will, and realize that you are essentially divine, you

thereby get in tune with the Infinite, and conquer all "fear thought," all fear of sin and evil and death; for there are no such things, they are mere bogies of the lower planes of existence. We should outgrow them just as a boy outgrows his knee trousers. Such is the doctrine.

This mystical religion lays great stress on the power of mind over matter,—an obvious truth, if we mean the power of the mind that created matter, that is, the mind of God. And quite evidently, if we as human beings, the creatures also of the same Mind, come into harmony and fellowship with this supreme Mind through the ways and means which have been revealed in the Divine Word, then we also acquire dominion over evil both within and without, and we may rest in the happy assurance that all things will work together for our good.

But this pantheistic mysticism asserts that the soul of man is merely a part, a fragment, of what it terms the mind or soul of the universe, the great All, the Absolute. The soul of man is thus an integral part of the only God there is, and is thus individually and personally immortal, and in no way subject to death, or evil, or sin. And as mind is the only reality there is (so it asserts, without any proof), what we call *matter,* and the things of our senses, including all our ideas of evil, sin, and suffering, are of course unrealities, illusions, phantoms; and our minds rise to their proper sphere whenever we know and recognize this relationship. Thus, so far as man needs any salvation or deliverance, he becomes his own saviour, and by exercising the powers within him, can keep on

eternally progressing, and rise above everything he wishes to surmount, including disease, suffering, and death.

VI

It would be interesting, if we had the space, to study some of the personal experiences of the prominent exponents of this doctrine, and to notice the exact time and circumstances under which these people arrived at the recognition of this mystical truth, as they term it. For every one of them passes through some personal experience which is closely analogous to the Christian's conversion or new birth; but as it is brought about by means wholly different from those laid down in the Bible, it must be a false conversion, the devil's substitute for this great change by which a sinner becomes a child of God. The biography of Mrs. Baker Eddy, or of P. P. Quimby, would illustrate this fact. Ralph Waldo Emerson, the high priest of this pantheistic mysticism in America, also had this striking psychical experience, as did also Thomas Carlyle, an experience of which he tells us at length in his "Everlasting No" and "Everlasting Yea."

Carlyle had been under conviction for some time. He felt that he had a call to be a minister and to preach the Gospel; but he rebelled against this idea, and got into doubts and skepticism and darkness. The crisis came in 1821, when he was twenty-six years old. "All at once," he tells us in his *Sartor Resartus,* "there arose a thought in me, and I asked myself: 'What art thou afraid of? Wherefore like

a coward dost thou forever pip and whimper, and go cowering and trembling? Despicable biped! What is the sum total of the worst that lies before thee? Death? Well, death; and say the pangs of Tophet too, and all that the devil and man may, will, or can do against thee! Hast thou not a heart? Canst thou not suffer whatsoever it may be, and, as a child of freedom, trample Tophet itself under thy feet, while it consumes thee? Let it come, then; I will meet it and defy it!' And as I so thought, there rushed like a stream of fire over my whole soul, and I shook base Fear from me forever."

The history of Ignatius Loyola, the founder of the Jesuits, is another illustration of this striking but false religious experience; though in Loyola's case it is not accompanied by any marked change in doctrine. Rather it merely put a fire in his bones to do and carry out a definite sort of work, which we do not believe was the work of the Lord. Mohammed is another striking example of this same false religious experience, which we may well call the devil's counterfeit of conversion.

Indeed, almost every person who has been used to do a large and important work for the cause of evil, has had just such a crisis some time in his life, where, face to face with special light from God, or with a special duty which he was unwilling to perform, he sets his will against the Spirit of God which is speaking to him, resolutely defies it, and thereafter is apparently under almost complete control of the powers of darkness.

VII

Thus we see that there is no occasion to deny the reality of the mental or psychical experience of those who think they have had a direct or intuitional vision of "truth," and who make this "intuition" an infallible guide, or even dignify it with imposing psychological names.

The Christian religion reveals to us two distinct phases of spiritual experience, which can be distinguished from one another only by looking closely at the *means* through which they were brought about, and by the *results* which they accomplish in the lives of the persons experiencing them. For there are holy angels, which are "sent forth to minister for them who shall be heirs of salvation;" but there are also evil angels, which are constantly striving for dominion over every human soul. And just as the spirit of God or the influence of holy angels may flash a conviction of truth into the soul, in such a way as makes this conviction independent of and superior to cold, logical processes; so do evil spirits have a similar power to impart false ideas, which become like a very personal experience to the one subjected to them. Accordingly these false ideas appear to these people like a flash of genius, the action of the "subconscious mind," or a peep behind the scenes, a direct, close-up view into the realities of the universe.

But in the case of those who recognize no external criterion of truth, no infallible standard of right and wrong by which to test all these subjective impressions, such as the Christian has in the Bible, what

protection is there against the most dangerous deception? The Bible says to "Try the spirits whether they are of God;" and, "to the law and to the testimony! if they speak not according to this word, surely there is no morning for them."

These modern mystics, of course, recognize no such guide as the Bible, and hence are exposed to deceptions of any and every kind. They think they have a private wire direct from the throne of God, on which they can constantly receive messages on all points of duty and religion—messages which they regard as more reliable than any instruction which they find in the Bible. Of the reality of these messages, there need be no doubt; nor need we question that their private wire is connected with some intelligence in the spirit world. But what an awful mistake when it turns out that the connection is from *below,* and not from *above!*

VIII

The philosophy of evolution has produced a type of mind that refuses on principle to take any advice or cautions from the dead hand waving from the grave of the past, no matter what sanctions from religion or experience, or what cogency of reason may confirm these advices or cautions. But this type of the modern mind follows with the romp and glee of picnickers any new messiah into any unknown or unexplored wilderness of religion, morals, politics, or art. And it seems to be largely because it is new and untried, and because it is completely at variance with all history and the teachings of religion that these

followers of "intuition" are so ready to take up with the program of Socialism.

The world has had plenty of visionaries in other days, but these have usually had as their starting point some of the fundamental doctrines of historic Christianity,—the moral government of God, and some absolute standard of right and wrong, etc. But woe to the world when a generation of visionaries arise who see in distortion and in exaggeration the wrongs of our social order, and who undertake to remedy them in accord with their intuitional philosophy, or with such a philosophy as that of Hegel, or such a view of nature as that of Charles Darwin and his survival of the fittest.

VI

THEOLOGICAL COPPERHEADS

I

QUITE amusing are the attempts now being made by some influential leaders of "liberal" theology here in America to disclaim any particular connection between their teachings and the theology and philosophy of the German universities. The octopus, or devil-fish, when closely pursued, throws out a mass of black fluid from its ink sack, to darken the surrounding waters and make a good getaway. And although these teachers of the Evolution doctrine do not trace their descent directly from the octopus, but from a lateral branch of the family, it is quite evident that these modern descendants of the prehistoric forms of life have not at all forgotten their instinct to use ink as a smoke screen.

According to what these "advanced" critics in America and England are now telling us, it is not the philosophy of Kant, Fichte, Schelling, and Hegel, nor the theology of Strauss, Baur, and Wellhausen, that should be held primarily responsible for those strange anti-moral teachings which are now execrated by the whole world under the name of *Kultur*. Not at all;

it is simply because the late Kaiser was a devout follower of the Bible-loving Luther and the meek Melanchthon, with some of the doctrines of Calvin thrown into his creed for good measure, that the world had to unite to disarm a maniacal nation running amuck. The infidel science of Haeckel, or the crazy rantings of Nietzsche, a copy of whose writings every German officer is said to have carried in his knapsack, must not be charged with being in any way responsible for Germany's recent manifestation of the "unconditioned will to power" from which the rest of the world so narrowly escaped. No; but it is because of some lingering regard for the inspiration of the Bible, some remaining doctrines of the old-time orthodox Christianity not yet shaken off, that the world was subjected to the late orgy of a national Berserker rage.

Could anything be more absurd? According to what we are now told, one would never suppose that the whole kit of the higher critical apparatus was originally imported ready made from the headquarters of *Kultur,* with every subsequent addition to the outfit likewise imported "duty free" from the same place. Nor should we ever suspect that up to five years or so ago, any preacher or theological professor who wished to be considered "progressive" or "modern" never tired of quoting from Pfleiderer, or Harnack, or Wellhausen, as the last authority in matters theological. They must think that the rest of us have very poor memories. To hear these disclaimers now, one would never think that formerly all ambitious young divinity students

were advised by their "liberal" pastors or teachers to finish their education at some German university, if they wished to be thought scholarly and really well educated.

II

The great Elizabethan dramatist, in an oft-quoted passage, declares that the chill blasts of winter are never so unkind as man's ingratitude. But it has remained for a whole group of modern scholars to exhibit this ingratitude toward their alma maters on a national or even an international scale. For throughout the English-speaking world the tone of these would-be apostles of sweetness and light has changed at a moment's notice. Since popular opinion in this country and in England now no longer kowtows at the mere mention of Teutonic names as authority for theological doctrines or scientific theories, we have witnessed the unseemly haste with which these Boswellian "critics" have been fairly tumbling over one another in their zeal to get right with the public, or to save their face, as the Chinese say. Fortunately, most intelligent people can recognize it all as merely a sort of literary smoke screen; and who are so expert at this work as those who have been practicing for more than a generation in teaching the infidel writings of Celsus, and Porphyry, and Julian, and of Hume, Voltaire, and Thomas Paine from pulpits and theological chairs as a new and advanced kind of Christianity?

But one might have expected them to show a little more of the spirit of the martyrs in bravely standing

up for their faith. It is true, that during the height of the excitement regarding aliens in this country during the recent war, one or two of these gentlemen may have been treated to a free outfit of ornithological clothing; but in most cases they were not confronted with any worse calamity than a loss of salary, and not usually with more than the mild distrust and disapproval of their fellow-countrymen who had at last had their eyes opened to the true inwardness of this imported brand of theology and philosophy. The old martyrs were made of sterner stuff. Millions of men and women and even little children have in the past cheerfully gone to death in a great variety of its most horrible forms, for the sake of their faith in the old-fashioned religion which these "liberals" were formerly so free to criticise and ridicule. But these cultured apostles of the "New" Theology carry their convictions so lightly that they were not able to bear up against the strong current of disapproval which set in against them, but at the slightest notice hastened to repudiate all connection with that Teutonic philosophy and theology which was so lately their admiration and their pride.

But we need scarcely be surprised. Those who have discarded the Bible as authority and guide, and who have substituted their private wire out from the unknown which they term their "inner light" or "Christian consciousness," who thus have no unchangeable standards of right and wrong, but mere Ritschlian "value judgments" which can conveniently change with circumstances or with the shift of

inclination, should not be expected to display any martyr courage for such loosely held opinions and scholarly pedantries.

III

The chameleon, when placed beside a rose or other flower, will assume a most beautiful blending of iridescent hues. But it is a reptile still. And although these "liberal" theologians, who have never developed a martyr's faith, who have never founded a theological school or organized a foreign mission society of their own, though very expert in working their way into the best salaried positions in such institutions after pious believers in the Bible have them well organized,—although these men can very easily change their tone and their profession on slight notice, the Judas heart that betrayed the Master with a kiss may well be looked upon as equally capable of betraying its country under the guise of similar professions of regard.

We have two reptiles in this country that are especially dreaded, the rattlesnake and the copperhead. The rattler is said never to strike without some warning; the copperhead is secret, silent but equally deadly. During our Civil War, northern people who sympathized with the Confederates were nicknamed "Copperheads," as most fitly representing their sneaking treachery and treason. For many years now we have been afflicted with theological copperheads, cunning traitors to the churches whose creeds they professed, who always took their ordi-

nation vows and signed their professorial contracts with mental reservations. These men, after taking a post-graduate course at Tübingen or Göttingen, or Berlin, in the theology of Schleiermacher, and Ritschl—a course consisting of lessons in how to decipher code messages over their private wire of inner consciousness direct from the Throne—would return to the land of their birth the devoted prophets of *Kultur,* and (to change our figure slightly) would "climb up some other way" into any well-salaried position in the sheepfold of Christ from which they could influence the thought and lives of our immature youth, the lambs of the flock. But with a sinking of heart does the Church of to-day listen to the appalling question which comes to her down the ages, "Where is the flock that was given thee, thy beautiful flock?" (Jer. 13:20). Why have we been so careless, so unwise, as to allow our young men and young women to receive these deceitful teachings for so many years? And how shall we avoid reaping the sure harvest of social ruin and chaos which is always the direct consequence of such teachings in the second or third generation?

NOTE.—For example, every Methodist minister, at his ordination, is asked, under all the solemnity of a judicial oath, "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word?" and he answers, "I will, the Lord being my Helper." The other Protestant denominations have a similar ministerial charge, and the candidates always publicly make a similar vow to teach and defend the Bible. A minister who, after such a promise as this, proceeds to teach the "liberal" theology, adds perjury to his other sins.

IV

I am the last man to rail at things German just because they are German. And these remarks are not made in any such spirit. I cannot forget that Germany is the land of Luther and Melanchthon, of Ziegenbalg and Zinzendorf. As a scientist, too, I have had occasion to consult rare works on geology and other subjects, published only in the German language, although, contrary to the general opinion, German scientists have been chiefly expert imitators and laborious compilers, not discoverers. But in religion and in social ethics and politics, our true models and reliable literature are all English, not Teutonic. For over a hundred years, the word "German," when prefixed to terms dealing with theology, philosophy, or social and political life, has been a synonym for destructive criticism, insidious rationalism, and doctrines regarding sociology which I have named the poison of Democracy.

Contrastedly, for three hundred years, the Anglo-Saxon peoples have been the people of the open Bible, of evangelical missionary faith, and of civil and of religious liberty. And now in the world's agony do the nations, civilized and uncivilized alike, look to us for examples and ideals, pathetically hoping that we shall be able to supply their spiritual and mental needs as well as their physical.

Who can doubt that there has been a special providence which has insured the astonishing prosperity of these two mighty nations which have for these hundreds of years been known as the peoples of the open Bible and of democratic and religious liberty?

Deeply significant is it that to the English-speaking peoples chiefly, since the rejection of the Hebrew nation, has been intrusted the custody of the Holy Scriptures. And equally significant is it that, since the reformation of the sixteenth century, the Anglo-Saxon races have done more to uphold and disseminate the religion of the Bible than have all other races put together. Certainly it can be no mere chance happening that the language of the English Bible has become also the tongue of the world's commerce, or that the scientific discoveries and mechanical inventions of the English-speaking peoples have become subjects of household talk the world around. To them has been fulfilled the promise, "Them that honour Me I will honour." In short, these peoples may be regarded as Protestantism embodied, a living illustration of what the religion of the Bible naturally brings to any people in the way of prosperity and blessing.

On the other hand, the modern campaign to destroy faith in the Bible, the faith that has made us what we are, can in almost every instance be traced back to a German origin. Not only have we seen every "liberal" theologian of our time glib at quoting from Teutonic authorities, but if we trace out the genesis of anti-Biblical theology and philosophy as taught anywhere over the globe, we shall find, in almost every single instance, that the advocate of these views has been infected with the *virus Teutonicus*. I need not attempt to point out how, before the war, we used to witness the annual pilgrimage of preachers and professors to the Meccas of pedantic in-

fidelity across the Rhine; nor need we pause to note how the Emersons, the Bushnells, and the Channings of an earlier day were influenced largely from the same quarter in breaking away from the faith of our fathers.

V

Let me confine my examples to three names, of people more famous as literary leaders than as religious guides, who nevertheless have had an influence quite beyond estimate in popularizing semi-pantheistic or rationalistic views, which inevitably blight and wither everything they touch, people who have exerted this hideous influence in spite of the alluring charm of their literary style—perhaps I ought to say, because of this style. The three I shall select are Coleridge, Carlyle, and George Eliot. If we neglect the teachers of Darwinism and evolutionary science, I cannot think of any other three persons who have done so much to make fashionable that particular form of the disregard of Bible religion now so widely pervading our modern world.

And here it must suffice to point out how each of the trio just mentioned came early in life under German influence, how each translated works from the German, and how throughout life each acted more or less like an English press agent for the dissemination of German pantheistic ideas, which at that time were comparatively unknown throughout the rest of the world. And while my literary sense continually whispers to me of the weird beauty of the poetry of Coleridge, of the psychological insight

of George Eliot, and of the rugged titanic vigour of Carlyle, my calm reason thunders in my ear that all three of them gave the full weight of their vast influence to a pantheistic and anti-Biblical view of life and of religion which is essentially antagonistic to evangelical Christianity, and which is just as essentially an integral part of the speculative form of that *Kultur* the practical outworking of which has so horrified the whole world. "By their fruits ye shall know them," said the greatest of teachers, the wisest of philosophers. And although, in their lovely blossoming, brilliant in colour and graceful in form, we do not detect in these views of life and of religion so much to repudiate and condemn, yet now, viewing their ripened fruitage in the blackened fields of France and Belgium, in the assassination of Armenia and Servia, and in the debauching of the young republic of Russia, we cannot but declare that these teachings are poison alike for individuals and for national life.

VI

As might have been expected, the gravamen of the "New" Theology is directed chiefly against two leading ideas of the Old Testament. First, it seeks to explain away on an evolutionary basis every trace of God's special intervention in the creation of our world, and every trace of His miraculous guidance of the destinies of His chosen people throughout their checkered career as the trusted repositors of His revealed will. In the second place, it seeks especially to discredit the prophetic portion of the

Old Testament, by trying in every way to show that the writings of the prophets were really written *after* the events which they describe.

On the latter point, the "New" Theology is especially concerned to explain away the prophecies of the Book of Daniel, not only those which point out the rise and fall of the great empires of the world, and which indicate that we are now living in what Daniel so frequently calls "the time of the end," but also to explain away those Messianic prophecies which point so unmistakably to the first advent of Christ, His sufferings and death. But if the Book of Daniel really contains references to events so many centuries in the future from Daniel's day, we should have one of the plainest evidences of supernatural foresight; and supernaturalism in any form is taboo to the "critics."

For example, a certain professor in a theological seminary not a thousand miles from where I am writing has been gaining some cheap newspaper notoriety by repeating the old stock arguments of the so-called "higher critics," to the effect that the Book of Daniel is not authentic, but a literary forgery by some pious Jew of the time of Antiochus Epiphanes. With lofty scorn, but with questionable politeness, he brands as "fanatics" those who still persist in believing the Book of Daniel to be authentic, and a genuine part of the Revelation of an Omniscient God, designed to portray to His struggling people events which at that time were far distant in the future.

It is the same old story. The essence of the

professor's argument is that, because (as he says) there were many literary forgeries in the century or two preceding the Christian era, therefore the Book of Daniel was not written by the real Daniel of the time of Nebuchadnezzar, but by some unknown man several centuries later, who made "numerous glaring historical mistakes" in stating the events of the closing days of Babylon. The "critics" usually make a very similar argument to discredit the fact of the incarnation of Christ. They say that there are many accounts left us by the Greeks of gods' becoming incarnate through virgin mothers; but that these are admittedly fictions, and therefore the story of Bethlehem is merely a pretty myth.

This argument is of about the same value as would be the assertion that, because the "Ossian" poems and the forgeries of Chatterton were written about the middle of the eighteenth century, therefore the "Elegy Written in a Country Churchyard," dating from about the same time, must also be a forgery. Or it is about like saying that because there are many rascals and criminals in Chicago, therefore John Smith, who lives in Chicago, must also be a criminal and a rascal. What could not one prove by such an absurd travesty of logic? And yet these same "critics," including the particular professor of whom I have been speaking, would like to pose before the world as employing only scientific methods in their research and teachings. But it need hardly be remarked that the natural sciences would never have succeeded in conquering the forces of nature, of bridging the oceans or taming the lightning, unless

they had outgrown such crude methods long ago. It would be easier for a camel to go through the eye of a needle than to get scientifically reliable results from such methods.

Fulfilled prophecy, especially clear and unequivocal predictions fulfilled hundreds or thousands of years after they were given, such as the numerous Messianic prophecies pointing to the first advent of Christ, constitute an irresistible argument in favour of a supernatural religion. And the only way that infidelity has ever tried to answer this argument is by claiming, as this professor does, that the so-called prophecies were really written as "literary devices" long after the events took place with which they deal. This has always been the stock argument of the infidel and the skeptic; and it ought not to carry any more weight now because these modern skeptics happen to occupy theological chairs or preach from professedly Christian pulpits. Calling a wolf a sheep, and dressing it in sheep's clothing, does not give it the character of a lamb.

This particular follower of the "critics," whom I have referred to here merely as representing his class, repeatedly quotes Porphyry (using the Latin form of his name, *Porphyius,* as not so readily recognized by most people), saying that he taught the same thing about the Book of Daniel some fifteen hundred years ago. In this, our professor is showing a very natural instinct, and is in eminently suitable company; for, to quote the "Encyclopædia Britannica," "Porphyry is well known as a violent opponent of Christianity and defender of paganism"

(11th Edition, Vol. 22, p. 104). He was the first to put forward the idea that the Book of Daniel was not really written by Daniel, but was forged in Daniel's name some four centuries later. He had no authority for this assertion, and knew no more about it than we do; but his *ipse dixit* has been treated as sufficient authority in itself by all the subsequent "critics" who have been animated by the same motive of antagonism to predictive prophecy.

In thus quoting Porphyry, it is as if some professing Christian in future years should quote David Hume, Robert Ingersoll, or Thomas Paine, as *authorities* for discrediting some cardinal Christian doctrine. This theological professor, teaching from a chair founded by descendants of the pious old Puritans, who freely sacrificed their possessions and their lives for their faith in the Bible, is in very congenial and suitable company when he repeatedly quotes Porphyry as his chief authority for his tirade against the Book of Daniel. But if such men are not giving aid and comfort to the enemies of the Christian religion, and thus are not traitors in every proper sense of the word, or theological copperheads, as referred to in the earlier part of this chapter, then I do not know what these words of the English language mean.

VII

We have already noted the fact that these destructive critics do not found theological schools or endow foreign mission boards of their own, though they seem to be very expert in capturing such institutions which were founded by others.

This was what happened to Harvard, which, as most of my readers know, was founded and long conducted by pious Puritans for the purpose of training young men for the evangelical ministry. But about 1805, the Unitarian element (equivalent to the radical critics of our day) had so worked into it as to capture the institution. Forthwith the friends of the Bible and of evangelical religion withdrew their patronage from this school, and after raising a million-dollar endowment, founded Andover seminary in 1808,—" to provide for the church a learned, orthodox, and pious ministry." To insure that this newly established school would always be a Gibraltar of orthodoxy, an explicit statement of faith was drawn up, to which every professor was required to give formal assent when elected to his chair; not only so, but each professor was obliged to renew this declaration of assent every five years, and to promise faithfully to teach to his students doctrines in harmony with these articles of faith.

But about 1870, the so-called liberal element had become established at Andover; and within the last few years Andover itself has been affiliated with Harvard University, and its professors are now teaching the most advanced type of the " New " Theology. And strange to say, the civil courts have decided that these professors are at liberty to retain their chairs and yet to teach what they like, in utter disregard of their required promise to teach only according to the wishes of the founders of the school.

It will be remembered that the American Board of Commissioners for Foreign Missions, with an annual

income of over a million, was organized in 1810, as the result of the famous haystack prayer-meeting. But in 1914 even this great mission board was captured by the "New" Theology party, and the professor of theology at Harvard is now the president of this board.

A story very similar to this could be told of dozens of the theological schools throughout the country. And I have never heard of a single institution that has ever recovered from the blight of this influence when once it has obtained control. For it is a well-known fact that the vast majority of these theological schools are slowly but surely dying. It seems to be the invariable result that after a short period of teaching these "liberal" ideas, attendance drops off, and the candidates for the ministry become fewer and fewer. Harvard has over five thousand students, but its Divinity School is reported at the present writing to number only twenty-six; while in the group of actual undergraduates, there is said to be one senior, one middle classman, and six juniors, the remainder being post-graduates. There are twelve professors teaching in this school. Andover Seminary has a faculty numbering eight, with about seventeen students. The theological department of Chicago University has some three hundred students, but only a fraction of them are really studying for the ministry; and then, too, these modern tendencies have not yet had time to work out their natural consequences in this institution. This appalling decrease in the students attending these theological schools is true of practically all the schools that are teaching the

"New" Theology. Parents who have sons looking toward the evangelical ministry hesitate long before sending them to a school where they know that a young man's confidence in God, in the Bible, and in the faith of his fathers is sure to be undermined or entirely destroyed.

As for the young men themselves, no one with a real call of God ringing in his ears cares to risk his religion and his future usefulness in the poisonous atmosphere of such an institution; while the call of a soft job and a fat salary, that is presented through the avenue of a "liberal" theological course, is not sufficiently alluring, as compared with the rewards offered in the other professions or in commercial life, to attract any large number of talented and energetic young men. The combined results are easy to predict. The attendance decreases, the school dwindles, until the trustees finally decide that to conduct the full course on their own expense for the dozen or two students who patronize it, is absurd; and hence they move the institution up alongside some big free university, so that all but the strictly theological part of the students' education can be obtained at the latter; and thus another stage is reached in the secularization and emasculation of the institution once established by sacrificing Christians to train "a learned, orthodox, and pious ministry."

In this connection it should be remembered that even Professor Wellhausen, in spite of his international fame as a scholar and the high priest of radical criticism, was accustomed to deliver his lectures to a mere half dozen or so of students. A few years

ago there were four theological seminaries, representing as many denominations, clustered around one of the big Eastern universities, the combined attendance at the four seminaries being less than fifty. On consultation between the trustees of the various schools, it was decided to unite all these seminaries into one, to save expense and duplication of effort.

It is narrated of Dean Swift that, a few years before he was committed to the insane asylum where he ended his days, he was walking with a friend and passed a tree that seemed blasted with some fell disease in its leaves and branches. Swift remarked that he would be like that tree: he would die first at the top. The theological schools that have abandoned the Bible as the Word of God, and the pulpits that teach to the people the denatured religion there imbibed, are cherishing a dry rot that sooner or later means a death like that of the blasted tree, dying at the top, until finally the angel comes down from heaven with mighty power, saying, "Fallen, fallen, is Babylon the great, and is become . . . a hold of every unclean spirit, and a hold of every unclean and hateful bird."

VII

OUTGROWN THEORIES

I

GEOLOGY is the only one of the natural sciences that professes to furnish demonstrated facts in plain contradiction to the fundamental doctrines of the Bible. A conjecture in astronomy, repeatedly revised, and even in its latest forms accounting for only a part of the facts, has been offered as a substitute for the Creation of our globe, as recorded in Genesis. Various discoveries among the remains of prehistoric man, when studied through evolutionary spectacles, and when fitted onto the tail end of the geological theories, have been supposed to indicate not only a much greater antiquity for the human race than the Bible provides for, but also a much lower intellectual and social condition of mankind at the beginning of our knowledge. And until the establishment of Mendel's laws of heredity, biology was supposed to furnish, through the medium of a widely accepted theory, evidence which by implication provided for the origin of all the various types of life without any direct Creation; though even this theory could not stand alone, but depended for its whole existence on the supposed facts of geology. Geology, on the other hand, as commonly taught, professes to give multitudes of concrete and incontrovertible facts which obviously

do not agree with the record of the origin and early centuries of our world which we have in the first part of the Bible.

And it is not some minor or subordinate part of the science that is involved. The most basic facts and principles of geology (as commonly taught) are those which seem so flatly to contradict the Bible, and which for over half a century have been the chief argument in the minds of those who have rejected the Bible entirely or have urged a new and more "liberal" interpretation of its teachings. The alleged fact that the world is old beyond all computation; that life was not created merely some few thousand years ago, but that it has existed on the globe through successive ages covering millions and millions of years, various distinct types of life having occupied the globe one after another, the present set of plants and animals, including Man himself, being but the last of an almost infinite series stretching away back in ever narrowing vistas into "the great backward and abysm of time," until lost in the measureless beyond;—who does not recognize in this a direct contradiction to the most obvious teachings of the Bible?

These are the alleged facts of a highly respected modern science, upon which all modern opponents of the older views of the Bible now rely for argument and support. For of the eight hundred odd books which are written every year in England and America to disprove the inspiration of the Bible and to break down its authority, practically all are written by men high up in the places of power and influence

among the various churches, and they are all directed toward the professed end of bringing religion into harmony with modern thought, this modern thought being based more on these alleged facts of geology than on any other fact or set of facts.

II

It would lead us too far afield to attempt to follow out all the various intricacies of the alleged instances in which modern thought is out of harmony with the Bible. It is the geological facts lying back of them all that we need to examine with especial care. For in all modern discussion of such matters as the origin of the human race, or the origin of the world, or the relation of religion to natural science, these long-drawn-out ages of geology are the ever present major premise, expressed or implied; and of course it is very easy for the evolutionist to find a suitable minor to fit it, and to draw from them almost any astonishing conclusion in any direction he may desire.

But it is absurd for the friends of the Bible to spend their time bandying arguments with the evolutionist regarding the many minor premises that he may bring forward, when his major premise is itself directly antagonistic to the fundamental facts regarding the first chapters of the Bible, and above all, when this major premise is really the weakest point in the whole evolution theory, the one tender spot that evolutionists never want to have touched at all.

But this is the very point that needs to be well understood. The supreme question of modern science, by all odds the most important problem before

the scientific world, is this: "Does geology really prove that there has been a succession of different types of life on the globe in a definite order?"

Not only does the whole theory of organic evolution depend upon an affirmative answer to this question, but all the "advanced" views in theology and criticism, even the present popular methods of interpreting human history and of conducting political campaigns, depend upon the belief that there has actually been a long series of different types of life succeeding one another on the globe in a very definite and well ascertained order, this order being what is termed the fossiliferous series of plants and animals.

III

I would suggest that the reader ask the first evolutionist or professional scientist he may meet, how he would undertake to prove that when the Carboniferous plants now forming the coal beds of Pennsylvania were living in this locality, the Cretaceous coal plants of British Columbia were not yet in existence, and that only after the latter had been buried for uncounted centuries did the Tertiary coal plants of Germany and Australia come into existence. And I may even say that the reader is perfectly safe in offering a good round sum of money for the required logical proof, or even for any candid *attempt* at such logical proof, of these alleged facts; for I do not believe that any scientifically educated man in America or Europe would seriously undertake to furnish such proofs. *He knows it can't be done.*

I could multiply testimony from such high class scientists as Huxley, Spencer, Nicholson, Suess, etc., candidly acknowledging that the reality of these relative ages has never been proved by geology, but that in all geological writings, these relative ages are *merely assumed.* There is in reality no possible way of proving one kind of fossil older than another, or older than the human race. For human remains are found fossil, just the same as the ancient relics of plant and animal life; and it is mere pseudo-science that would seek to say that these plants and animals lived and died ages before the human race appeared on the globe.

IV

The science of geology is really in a most astonishing condition, and is doubtless the most peculiar mixture of fact and nonsense to be found in the whole range of the natural sciences. In any minute study of a particular set of rocks in a particular locality, geology always follows facts and common sense; while in every general view of the world as a whole, or in any correlation of the rocks of one region with those of another region, it follows its absurd, unscientific theories. But wherever it agrees with facts and common sense, it contradicts these absurd theories; and where it agrees with these theories, it contradicts facts and common sense.

There is absolutely no scientific reason, not a ghost of a respectable argument, for arranging the fossils in any order whatever of alleged relative age for the world as a whole. The current method of arranging

the fossils in a definite series representing alleged successive ages is the most elaborate piece of nonsense that I know of in our modern world. That educated people still believe in it, is astonishing.

In the light of modern discoveries in geology—the details of which the reader can see in my "Fundamentals of Geology," obtainable through the publishers of this book—these distinctions as to age have absolutely no foundation in objective facts, being merely a tradition surviving from the absurd and notorious "onion-coat theory" of a hundred years ago. And the fact that most educated people still implicitly believe in this theory of a definite age for each particular kind of fossil, is a sad and instructive example of the effects of mental inertia.

It is simply another case of not being able to see the woods for the trees. Even more so than other scientists, each geologist tries to be a specialist. To resume the figure, he is intently occupied with a minute examination of the particular tree in front of his own nose, and very few of them ever rise sufficiently far above the trees to get a general view of the woods as a whole. Or if any of them does take such a general view, he never dares to vary his description of the landscape very much from the classic descriptions of what the founders of the science a hundred years ago said the landscape *ought* to be.

V

But let us see what a broad general view of the whole mass of geological facts will show us.

The broad general fact is that we cannot go to

any place of any considerable size without finding plain proofs that at some time the sea must have swept over the place or must have occupied the spot for a considerable time. The Alps, the Rockies, the Himalayas, the Andes—all the mountain ranges on the earth, in fact—are largely made up of rocks formed in layers, manifestly laid down by water, in most cases sea water; for practically one and all of these mountains contain the remains of fishes or sea-shells or other fossils, that must have been buried by moving waters, though now these localities are high and dry.

But we need not dwell on the remains of sea-shells or fishes, as these subjects are not very familiar to many people. Let us deal with the huge animals that walk the earth, which are familiar to every child that ever saw a menagerie or studied geography. And let us begin in the state of California. In the southern part of the state, near Los Angeles, are the wonderful La Brea beds, where skeletons of elephants, camels, tigers, huge sloths (megatheriums), and horses, with other huge creatures not now alive anywhere on earth, are found entombed as if piled in on top of one another rods deep, the bones being as closely packed together as sardines in a box, these deposits extending over an unknown number of acres, and extending down to wholly unknown depths. When these deposits were first discovered, the state university leased the grounds for two years, and with only two or three workmen, took out some seven carloads of what they called *good* bones—that is, well preserved bones, capable of being articulated

into whole skeletons—while uncounted tons of other refuse bones are still lying scattered around the pits from which they were dug up. At this rate, only a mere beginning seems to have been made in these deposits.

Now all these animals must have been buried here in some wholly different condition of climate and of land surface; for when the whites came to this part of California, they found the country merely a wide stretch of rolling desert, with a thin coating of grass, cactus, manzanita, and sage-brush covering the hills, and a few miserable, half starved coyotes roaming around among this stunted vegetation. Of the various animals mentioned above, the horse is the only representative now found living anywhere in America; and even it was introduced by the early settlers, for there was not a single wild horse to be found from Alaska to Patagonia when the whites first came here.

Why was it that all these animals had so mysteriously died out from all over a continent? The horse, at least, found parts of America very congenial; and when again introduced by the early settlers, it soon ran wild and multiplied exceedingly. That some very extraordinary event must have exterminated all these animals and buried their remains where we now find them, is as plain as any other scientific fact. As for the order of events in this locality, it is now pretty well established that the animal remains were the source of the tar, and not that the tar was the cause of the entombment of the animals.

But we pass over to the parts of the Western Plains just at the eastern foothills of the Rockies, in Utah, Wyoming, and Colorado; and again we find immense accumulations of the skeletons of prehistoric monsters that must have been buried by the thousands or millions, and covered by sands and clays spread out by running water. Their huge size is the astonishment of every schoolboy who has visited any of our large museums; while scientists themselves are amazed at the size of the bones, for they seem almost too big for muscles to move.

Yet even more remarkable still is the fact that these are by no means isolated examples, or conditions restricted to a few localities in America. In practically every corner of the world, scientists have found very similar deposits of huge beasts in uncounted multitudes, evidently buried by sands and clays that were laid down by moving bodies of water, though in most cases where they are found, the localities are now high and dry, perhaps many hundreds of miles away from the sea, and thousands of feet above the sea level.

In China, India, North Africa, South Africa, and Australia, on the steppes of Russia and the pampas of South America, we find very similar conditions. And who will have the hardihood to offer to explain all these facts without saying that in the long ago, some great catastrophe must have overtaken our world, just as described in the Bible record of the Flood?

It seems almost like a deliberate insult to our intellectual honesty for the evolutionists to ask us to

believe that all these things occurred by slow, small, local changes here and there, and that instead of all taking place at once, they took place one after another, by changes as slow as the alleged changes now going on around our seacoasts. Why should we be asked to discontinue the use of our faculties and to forget our common sense, professedly in the interests of science, merely because if we continue to use these faculties and this common sense, we can't help finding all over the globe just such plain evidences of what the Bible calls the Flood, the most stupendous physical event that ever happened to our old world?

VI

But it seems almost a stranger situation when we see many of the professed friends of the Bible among the Protestant churches quibbling with the evolutionists about some minor detail, such as the variation of species or the exact "age" of some piece of a human skull or of some flint arrowheads, when these large facts of geology, facts which every intelligent high school pupil *ought* to know, plainly confirm the record of the Bible.

For nearly two generations, the Protestant Church has been at a loss to meet the arrogant claims of geology and biology that the world has been peopled for untold millions of years by successive forms of life, these forms of life culminating at length in man, who is thus a mere natural product of the long-drawn-out struggle for existence—not a fallen being made originally in the image of God, but a highly

developed brute rapidly becoming more and more divine. All manner of twists and turns have been tried by the Church to meet this rejuvenated form of heathen philosophy masquerading as modern science, except the natural and obvious plan of taking the record of the Flood, and consequently the record of Creation, fully and literally, just as they read.

The result has been that an essentially heathenish evolutionary philosophy has largely displaced the Bible doctrines of Creation, the fall of man, and the prime necessity of redemption through a vicarious atonement of One equal with God; while multitudes of a mystical or emotional turn of mind have abandoned all idea of basing their faith on such external things as an inspired Book or a true history of God's dealings with the race, and boast that they follow the divine light within their own breasts, an ever present and infallible guide.

Evolutionism in natural science, institutionalism in philosophy, and mysticism in religion, make a strange and most portentous combination; but such are the diseases sapping the vitality of the venerable Protestant Church, and rapidly breaking down her vital resistance to the alarming growth of such parasites as Christian Science, "New Thought," "Advanced Theology," and the gospel of "uplift" and social regeneration.

Evolutionary geology, or the Deluge,—these are the two alternatives before the thinking people of our modern world, though for nearly two generations unbelieving scientists, supported by theological sympathizers advocating a "liberal" theology imported

from Germany, have tried their best by ridicule and every unfair misrepresentation to rule the Bible explanation of a universal Deluge entirely out of court. To such a degree has this conspiracy of silence or of open travesty and ridicule been carried, that the hypothesis of a universal Deluge, as a complete and effective answer to the claims of evolution, has not had a sober and candid hearing in the world at large for over half a century. Skeptical scientists and "liberal" theologians have had nothing but ridicule for the suggestion that the fossil-bearing strata should be considered as mere contemporary vouchers to confirm the first chapters of Genesis. And they would like to have our modern age forget that up to about 1830 a universal Deluge as the cause of most of the geological changes was believed in and openly advocated by many of the most illustrious geologists of the world, keen-eyed, scholarly men, who were as familiar with all the fundamental facts of the science as we are to-day, and who could probably see as far into the logic of a scientific problem as any one.

But the well-pointed arguments of these men were overruled. Elaborate speculations became fashionable as to how the land and water *might* have exchanged places in the past, a little at a time, the process being prolonged over uncounted millions of years. It was alleged to be a mere problem of energy versus time; and these doctrines of *uniformity* of the past and the present rate of geological change became popular very quickly, since these views were advocated by clever writers who had all their ex-

penses paid by the government of England. In fact, all the governments of the civilized world soon organized geological surveys, the well-paid officials of which became enthusiastic missionaries teaching the evolutionary view of geology throughout the world, the entire expenses of this propaganda being paid by the various governments. Thus from about 1830 the Bible view of a universal Deluge went into eclipse, which soon became total over the entire world; and for more than a generation now this view has never been mentioned in any scientific work in any language without ridicule and affected amusement.

It is true there has been in recent years a marked revival of the idea of a Flood or a Deluge as having happened the race in its early days. All modern scientists, in fact, profess to believe that there was a Flood; but they strictly limit its scope and confine its action to a small part of Asia or of Europe, so as to involve only a small district around the early home of the human race. And this theory of a Flood must not in any way be allowed to encroach on their pet theory of a "glacial age" for the whole northern hemisphere. Furthermore, the advocates of this partial Deluge do not agree among themselves. For while Professor Suess claims to find evidence of such a deluge around the valley of the Tigris and the Euphrates and the Persian Gulf, Prestwich involves the lands around the Mediterranean basin, Wright finds abundant evidences of the same catastrophe eastward to China, and Howorth would spread it out over the greater part of Northern Europe and North America and even over South America and Australia.

Together their arguments prove far more than any one of them meant; for if these same evidences were interpreted in the same manner elsewhere, the hypothesis would have to be extended so as to include the whole world.

VII

But let us glance very briefly at three remarkable facts about the order in which the fossils occur, which plainly contradict the current theories. Others of a more technical nature might also be given, and will be found in my treatise on this subject, which I have mentioned above.

1. Very many genera, often whole tribes, of animals and plants, are found as fossils only in the so-called oldest rocks, and have skipped all the other formations, though found in comparative abundance in our modern world. Many other kinds have skipped from the Mesozoic down, while innumerable others skip large sections of the geological series.

These obvious absurdities would be easily avoided by saying that the current distinctions between the fossils as to *age* are purely artificial and conventional, just as is the modern taxonomic or classification series. In the light of this fact, at least, one kind of fossil is intrinsically just as old or just as young as another.

2. It is a very common thing to find "young" beds, say some of the Tertiaries, in such *perfect conformability* on some of the "oldest" beds, say some of the Cambrian or Devonian, that the vast

interval of time alleged to be properly intervening between them is utterly unrepresented either by deposition or by erosion. It is as if nature had closed shop or put an injunction on the action of the elements for a hundred million years or so, and everything had to continue in the *status quo ante* for all this long interval, the waters neither wearing away nor building up over any part of this taboo ground for all this time. In many instances, too, these age-separated formations are so much alike in structure and in mineral make-up that, "were it not for fossil evidence, one would naturally think that a single formation was being dealt with" (McConnell); while these telltale conditions are "not merely local, but persistent over wide areas" (Geikie) so much so that the "numerous examples" (Suess) of these anomalous conditions "may well be cause for astonishment" (Suess).

Often, too, these conformable relations of incongruous strata are repeated over and over again in the same vertical section, the same kind of anachronistic strata reappearing alternately with others of an entirely different "age," that is, repeatedly appearing "as if regularly interbedded" (A. Geikie) with them, in a series of strata that obviously have never been disturbed.

3. In numerous instances, and spreading over hundreds or even thousands of square miles of area, "older" strata are found on top of "younger" strata, and with just as much appearance of conformability. That is, all the physical appearances indicate that these beds were actually laid down in

this order, an order so flatly contradicting the alleged "ages" of the popular theory.

One of the largest areas of this character extends from about the middle of Montana northward along the line of the Rockies to the Yellowhead Pass in Alberta, and is wide enough in some places to comprise several parallel ranges of mountains. The mass of these mountains is composed of Algonkian limestone, while the underlying beds, or the beds comprising the intervening valleys, are Cretaceous. The total area involved is some ten thousand square miles; and the mountains look like Palæozoic (Algonkian) islands floating on a Cretaceous sea.

But these Algonkian rocks are supposed to be the very oldest fossiliferous rocks on earth; while the Cretaceous rocks are among those classified as quite "young." But these Algonkian rocks are on top; while the theory says that they ought to be at the bottom. And the Cretaceous are at the bottom, while the theory says they ought to be on top. Thus, either the rocks are wrong, or the theory is wrong.

Strange to say, evolutionary scientists prefer to believe that the rocks are wrong, and that nature is here trying to deceive us, as it were, rather than to admit the possibility of their theory being at fault.

But these conditions are not at all the only ones. Several other localities have been found in Wyoming, Utah, and Idaho where these "upside down" conditions prevail. Other similar examples occur in the Appalachian Mountains, in the Grampians, in the Alps, and in fact in almost every region that has been at all well explored.

You don't see much about these things in the ordinary scientific literature. Evolutionists always speak of them *sub rosa*, and with extreme reluctance. For how could anything be imagined more absolutely conclusive against the whole vain scheme which has for these many years set itself squarely in opposition to the truth of God? For if these rocks covering almost a state, and that have every physical appearance of being in a normal order, were really deposited in the order in which we find them, the whole system of biological Evolution is a mass of moonshine, merely another elaborate blunder, soon to take its rightful place alongside the many other sad wrecks of human speculations which dot the shores of scientific and philosophic history, wrecks which were once the fond pride of their inventors, but which now have become merely object lessons, "to paint a moral or adorn a tale."

In the light of these facts, is it not amazing to see the confiding childlike faith with which other educated people receive the *ipse dixit* of any geologist regarding the exact "age" of any particular rock deposit? Why is it still possible for the fantastic speculations regarding the exact order in which the various types of animals appeared on earth, to be received by intelligent people with all the solemn confidence which attaches to a chemical analysis or the prediction of an eclipse?

It is said that the ancient Roman augurs could not well meet privately without laughing in each others' faces at the absurdities which they constantly perpetrated on the public. But I do not think that those

ancient charlatans in any way excelled the modern ones who continue to palm off unfounded speculations in the name of inductive science. These strictures do not, of course, apply to those who are engaged in locating minerals and ores by empirical and common-sense methods, nor to those who merely examine and record what they actually find in the field. But they certainly do apply to those who pretend to give an exact picture of the palæogeography at a certain "age" in the remote past, with a circumstantial account of the various migrations of the animals back and forth over their imaginary continents, with geneological trees constructed to show how these various types of animals were evolved. Such things are not science. They are not even fictions in the ordinary sense of the word. For the latter have the excuse of being mere literary devices for the entertainment of the readers. But in view of the geological facts which are now well known by every well-informed geologist, any further continuance of these pseudo-scientific speculations can be regarded only as pure charlatanry, a mere trading on the confidence which the public have acquired in anything sanctified by the ægis of science.

VIII

In biology, also, it is now evident that we have been following up one blind alley after another, ever since we started, some sixty years ago, to chase the *ignis fatuus* of the origin of species. As a result of Weismann's work in discrediting the Lamarckian inheritance of acquired characters, and of Mendel's

law in disposing of the theory of the accumulation of successive fluctuating variations, modern biology is trying to back out of the *cul de sac* in which she finds herself, and is hunting around for the main trail, which she lost under the tutelage of Lyell and Darwin.

The present situation in biology can be very well set forth by means of a few quotations from some very recent and very authoritative sources; and it will be seen that this present situation is eminently satisfactory for the believer in the Bible and in the doctrine of Creation.

We shall first note the fate of the so-called biogenetic "law" which was so much overworked by Haeckel and his followers. This is more properly called the recapitulation theory, because it places the three series, the embryonic, the geologic, and the modern taxonomic series, all together, side by side, and asks us to note how much they resemble one another; and it then goes on to explain to us that these resemble one another in this singular fashion, because, the individual from among the higher forms is, in its embryonic development, merely passing through in a brief way the various successive stages through which its ancestors passed during the long ages of its geological history, recapitulating this history, as it were from memory. Elsewhere I have pointed out that the geological series is just as much a purely artificial arrangement as we know the modern taxonomic series to be; and have also shown that the embryonic succession is only what we should naturally expect in a form developing from the sim-

ple to the more complex, especially when we remember that all the forms of life start alike from a single fertilized cell, and hence all must go through the same earlier stages in common with one another.

But now we have the declaration in a recent number of the *Scientific American Monthly* that embryologists have had to give up this theory of a recapitulation, because of the many striking instances now known where it cannot possibly apply.

"The critical comments of such embryologists as O. Hertwig, Keibel, and Vialleton, indeed, have practically torn to shreds the aforesaid fundamental biogenetic law. Its almost unanimous abandonment has left considerably at a loss those investigators who sought in the structure of organisms the key to their remote origin or to their relationships" (February, 1921; p. 121).

Thus we see thrown on the scrap heap what used to be repeatedly called the strongest argument in favour of biological Evolution. We must next see how it has fared with other phases of the Evolution theory, under the progress of modern scientific research. It will be in order to consider the subject of natural selection, and to note the present situation as stated by that veteran naturalist, John Burroughs, in a recent number of the *Atlantic Monthly:*

"He [Darwin] has already been shorn of his selection doctrines as completely as Samson was shorn of his locks" (August, 1920; p. 237).

One of the standard English authorities regarding this subject of biological progress is the work of Robert Heath Lock, "Recent Progress in the Study

of Variation, Heredity, and Evolution," a revised edition of which was issued in 1920, under the editorial name of Professor Doncaster, a name which guarantees its accuracy and its modernness.

On page 61 of this work we have the following statement of the inadequacy of natural selection to explain what it was proposed to explain.

" No one questions the validity of natural selection as a means of exterminating types which are unfitted for their environment—there is clearly a tendency for the fittest types to survive, once they have come into existence. Nor can there be any doubt that species in general are well adapted to the conditions which their environments present. But when this is admitted, it does not necessarily follow that natural selection, directing the accumulation of minute differences, has been the method by which these adapted forms have originated."

This merely supplements and confirms what we have heard from John Burroughs, that Darwin " has already been shorn of his selection doctrines as completely as Samson was shorn of his locks."

But it will be remembered that Darwin always felt that he could not entirely dispense with the doctrine which he borrowed from Lamarck, about the transmission of acquired characters. Other leading evolutionists placed even more emphasis upon this part of the doctrine, Haeckel saying that " belief in the inheritance of acquired characters is a necessary axiom of the monistic creed; " and further declaring that, rather than agree with August Weismann, E. Ray Lankester, and Alfred Russel Wallace in deny-

ing the inheritance of acquired characters, "it would be better to accept a mysterious Creation of all the species as described in the Mosaic account." Herbert Spencer also left himself on record as follows: "Close contemplation of the facts impresses me more strongly than ever with the two alternatives,—*either there has been inheritance of acquired characters, or there has been no evolution.*"

Personally, I have always agreed with Spencer in this respect. And doubtless it has been the widespread feeling of the force of this reasoning which has inspired the persevering and exhaustive experiments on uncounted thousands of guinea pigs, rats, mice, rabbits, pigeons, and great numbers of other animals, in an effort to prove that such acquired characters are actually transmitted in heredity to at least a slight degree. And we all know how difficult, or indeed impossible, it is to prove a negative. But so far as a negative answer is capable of being proved, it is proved in this case. And this situation is candidly stated in the latest edition of J. Arthur Thomson's "Heredity," which was issued in 1919. The following is this author's summary of the present scientific situation:

"The question resolves itself into a matter of fact. Have we any concrete evidence to warrant us believing that definite modifications are ever, as such or in any representative degree, transmitted? It appears to us that we have not. But to say dogmatically that such transmission is impossible, is unscientific. In regard to that, the truly scientific position is one of active skepticism" (p. 242).

In reality, the biological situation in this respect is quite like that in physics regarding perpetual motion. Nobody can prove the latter to be impossible; but who that knows anything about the law of the conservation of energy has any faith in alleged inventions supposed to demonstrate perpetual motion? And yet there will, I suppose, always be an annual crop of inventors who fool away their own time and the time of the Patent Office at Washington in trying to make some machine that will deliver more energy than is put into it. Correspondingly, there is likely to be a succession of biologists who will continue to experiment, with the hope of proving that acquired characters are transmitted in heredity, just as there are still a few here and there who are trying to demonstrate spontaneous generation. For behind both these efforts there is always the stimulus of the urgent necessity of proving both these points, in order to support the theory of biological Evolution.

Thus in various ways we see that biology has been running up one blind alley after another, though each excursus of this kind has finally found itself in an *impasse,* with no way out except to back up and get onto the main track. This main road seems to be headed straight for the long discarded doctrine of a real Creation; and we can depend upon materialistic science to do a good deal more dodging, and to try every other possible side opening, before it is willing to face a real Creation of all the leading types of plant and animal life by some means entirely beyond science to fathom, and entirely different from

those well-established laws by which these same types of life are sustained and perpetuated to-day.

IX

For nearly a lifetime I have been accustomed to weigh evidence for or against many facts or alleged facts and theories in almost all the various departments of natural science. And I think I have acquired some little skill in estimating the various grades of scientific evidence. But as nearly as I am able to appraise the present situation, the doctrine of biological Evolution has at present not a single well-established fact to support it in any of the various departments of the natural sciences. In the past almost every one of these departments has been appealed to in its support; but always, after fuller and more careful study of the evidence supposed to support this doctrine, the hope of such support has had to be abandoned. Just at present, the problem seems to be pretty well worked out all round; or at least I cannot think of anything else left to try. Manifestly the evolutionists have another guess coming. It is their move again.

Spontaneous generation has never been taken seriously since the days of Louis Pasteur, or since the discovery of aseptic methods of surgery and the development of bacteriology. And yet spontaneous generation is essential in order to start the process of biological Evolution. More recently Darwin's private patent of natural selection has been shown to be at most merely a sieve, which retains some forms while allowing others to drop out of existence. But

it cannot start anything at all; and so what is the use of discussing its supposed pertinence in solving the problem of the real origin of the various types of plants and animals? "It may explain the survival of the fittest, but it cannot explain the arrival of the fittest." And now, after over thirty years of investigation and sharp discussion, all the best authorities reluctantly admit that there is not a single well-authenticated fact from the whole range of animal or plant life to support the theory of the transmission of acquired characters. Still more recently yet, is my demonstration that geology has been growing top heavy with absurdity, because it has been cherishing a terrible blunder in thinking it could prove a definite and precise order for all the various types of fossil life. And my establishment of the great geological law, that no type of fossil life can be proved to be old or young intrinsically and necessarily, is also the last proof needed to save biology from any further trial of any more side passages or blind alleys, and to point her onward toward the only possible goal, so far as an explanation of origins is concerned, "In the beginning God created."

VIII

CONCLUSION

I

UNDER the heading "Civilization Imperiled," Alfred Noyes, the English poet, writes a very remarkable article in the *Saturday Evening Post,* for April 12, 1919. This article is remarkable in various ways; for one thing, as being written by this well-known poet, for there is much more truth than poetry in it, although there is also some of the latter.

"A few years ago," Mr. Noyes begins, "the title of this article would have seemed fantastic to the majority of level-headed men and women. To-day it is the expression of a constant thought that troubles all of us. It is the most level-headed members of the community who are the most anxious. Only the irresponsible and thoughtless are unconscious of the vast peril to that slow growth of the ages which we call civilization. Practical men, with their feet planted solidly on the earth, are looking into the future as into an immeasurable darkness; and they are not sure whether there is solid ground in front of them or whether a few steps will bring them to the foot of a precipice. . . . On the surface, in the English-speaking countries, things are going on very much as usual; but under the surface there has

been a change of tremendous and terrible import. The surface is only a very thin skin, and underneath there is a wild intellectual and moral chaos unprecedented in the history of the world, except perhaps in the moral chaos that preceded the fall of Rome."

Mr. Noyes goes on to say: "The law is our only pathway through chaos; and as the old Scripture said, 'Thy Word is a lantern unto my feet.' In the moral world this is equally true. The soul of humanity cannot live without religion; and our only hope is that mankind may now return to the first four words of the Bible: 'In the beginning God.'"

After saying that, throughout the world, the principles of right and wrong have become confused, men scarcely knowing where to go to find a sure and steady standard of what is right and what is wrong in international affairs as well as in private life, he proceeds:

"One reason for this hopeless dilemma is the almost complete downfall of religion among the so-called 'intellectuals' of Europe. A quarter of a century ago all the creeds went into the melting pot; and there are very few among the political or 'intellectual' leaders in Europe to-day who would describe themselves in private as anything but complete agnostics with regard to the eternal foundations of justice and right."

He then proceeds to give a concrete illustration of what he means, by referring to the way in which the teachings of extreme radicalism are usually dealt with:

"We hear Bolshevism described, for instance, as

a terrible menace to our political systems. But we seldom hear it attacked on the really fundamental ground that it substitutes 'Thou shalt steal' and 'Thou shalt commit murder' for the old laws of God. It is far more than a political problem. It is a religious problem affecting the whole conduct of human life. If our leading men had a little more courage, they would fight this evil at the source and at the foundations, instead of meeting it with the weapons of the political opportunist."

A scathing indictment of the artistic and literary tendencies of our times follows these paragraphs, an indictment that is too long to quote and too masterly to mutilate by abridgment. "Vicious literature," he remarks, "has been common in every age; but it has been reserved for our own to produce a literature that deliberately erases the 'Not' from every law of God or man and proceeds to preach a creed of immorality as the gospel of the future."

"These perilous conditions are already apparent in the actual life of the world; and here we come to the root of the whole matter. Only the wildest sentimentalists or those who have never been in touch with the realities of life during the war would assert that the war has cleansed our civilization. When Joffre in his message to the Methodist Centenary Commission spoke of a 'letting down morally,' he had real facts in his mind. Undoubtedly during the war there was a great and splendid insurrection of all that is best in human character; and even now this spirit is ranging through the world, but it finds no abiding place and it is continually dying against

the bayonets of hard and evil facts. The insurrection of noble thoughts and visions was accompanied and countered by another insurrection. The whole truth about this matter is that the war simply intensified both the good and evil in human nature. Unfortunately the evil is incarnate and can use the machinery of a foul system; while the good has often expressed itself in something like a desire for death as the only means of escape from the evil."

And he sums up the matter by declaring that "There is no hope for the future except in the reëstablishment of the sense of right and wrong in the world."

II

Noble words, nobly and bravely uttered! I say bravely, because it requires moral courage of a high order thus to point out the world's plague spot, thus to diagnose the world's disease; for such plain and truthful speaking is not popular, never has been popular, and never will be popular. All the great problems of our time are at bottom moral and religious; and unless they are solved in the light of moral and religious principles which are as eternal as the throne of the living God, they cannot be solved at all, but will become more and more disturbing, until the very pillars of our life shall collapse in a world ruin and dissolution. Such temporary expedients, as those so often used, which do not go to the bottom of the matter, are much like inducing an abscess to heal over on the outside; such a method may seem like a cure, but it is really promoting the deeper spread of the disease.

Mr. Noyes has entitled his article "Civilization Imperiled." But we may well question whether civilization is the main thing, the thing that we need to conserve and preserve. Paderewski, the premier of the newly formed Polish republic, has called Bolshevism a "war against the tooth-brush." But the world might well tolerate the modern forms of red anarchy and communism, if simply the amenities and conventionalities of social life were involved. We might get along after a fashion without white collars and high-heeled shoes. But neither civilization nor morality can survive a failure to recognize the sanctity of marriage, or a failure to train the rising generation in those high and holy principles which are found in the Christian's Bible. The truth is that *civilization is not a cause but a consequence.* It does not of itself produce anything definite in the way of morals or religion; but it follows in their wake as a corollary, a result, often a somewhat remote result, in the second or the third generation. Religion produces morality, and together they produce civilization; but we cannot reverse this order, and be sure that a paganized form of civilization will produce anything good in the way of morality, much less that it will bring to light anything valuable in the way of religion. It is just as true in our day as it was two millenniums ago that "the world by wisdom knew not God."

If we examine the records of history, we shall see that the establishment of a pure form of religion and a sturdy morality have invariably been followed by a highly developed form of civilization. There are

no exceptions to this rule down all the long vistas of the centuries. On the other hand, history testifies that periods of high civilization have just as invariably been full of peril to morals and true religion. And when a high and luxurious state of civilization has been reached, religion and morality have never long survived.

III

After all, what can civilization alone do for the anthropoid called man? It can make him wash his face and comb his hair, it can get him into well-tailored clothes, and can teach him to observe the conventionalities in the parlour or at the dinner table. But whether we study history, as seen in Nineveh or Memphis or Athens, or study contemporary life in Berlin, Paris, London or New York, we must acknowledge that a high degree of civilization seems to make no progress whatever in purifying the human heart of its greed, its hatred, its selfish ambition, or even of its innate love of cruelty. All human experience testifies that if the secret motives of the heart are not purified and refined by morality and true religion, all further training in the arts and sciences and in the facilities furnished by a high civilization only make the cleaned-up, well-groomed human animal a more polished and therefore more dangerous rascal, a greater menace to his neighbours, and a source of more poignant misery even to himself.

It would not have cost the world seven million lives and twenty million mutilated bodies to win the

late war, if the Central Powers had not been trained in all the technicalities of a high civilization. We must never forget that the civilization which developed the X-ray and aseptic surgery also invented mustard gas, submarine torpedoes, and long range guns.

The fact is, that civilization with morality and religion left out is not worth preserving. And when I say religion, I mean the old-fashioned Bible religion of primitive Christianity and of all the best and purest ages of the Christian Church.

IV

But what is there left to-day of the fundamental ideas lying at the base of the religious and moral life of the world? Have not all the basic ideas of religion and morality been thrown into the scrap heap long ago?

The idea of a personal God, intimately concerned with the life and welfare of His creatures, was thrown onto the junk pile a century or so ago by Immanuel Kant; and practically all the universities throughout the world have for a hundred years taught their pupils to regard Kant as second to no other human being as a teacher of wisdom.

The doctrine of Creation, with all the ideas which go with it, was scrapped over half a century ago by Lyell and Darwin; and with Creation went rapidly belief in the fall of man, in the vicarious atonement, and indeed all belief in the supernatural. With the recognition of biological Evolution, the world also threw upon the junk pile all idea of any absolute

standard of right and wrong. So now we have only the experience of humanity to guide us, with what the best and the wisest of the race have been able to discover in their slow groping in the darkness after a higher life. The anthropoid has learned to wash his face and comb his hair; but he is not quite sure whether there really is a life hereafter, and hence his religion consists chiefly in making the most possible of this life. "Go it while you can, for you will be a long time dead." But it is noteworthy that this system of mere conventional standards of right and wrong has not succeeded in making this cleaned-up anthropoid one that you can trust after dark, or in the jungle, or trust with your purse, or with your honour.

Again, the Ten Commandments, the Golden Rule, and the good Samaritan ethic were thrown on the scrap heap by Wellhausen and the other destructive "critics," so far as their having any claim to being a divine revelation is concerned. And with them also of necessity went the New Testament record of the life of Jesus of Nazareth as being anything more than the more or less probable account of an extremely good man, an extraordinary man, an inspiring example in many respects for all other human beings.

Marxian Socialism follows these thoughts out to their logical conclusion, and openly declares that morality is only the expression of class self-interests, that the ordinarily received moral code is merely a "capitalist morality," the product of one kind of class rule, manufactured to serve the sinister inter-

ests of this class, but to be outgrown and resolutely cast aside by the other class wherever and whenever the toilers become class conscious enough to recognize their own best interests.

But why go on with the list? What is there left of old-fashioned Bible Christianity that has not been discarded long ago as something that this modern refined age has finally outgrown?

Thus while the world has been rudely awakened to a sense of its dire need of something to stabilize society and to keep it from disintegrating into social chaos, it now realizes that all those grand truths which alone have a dynamic power to govern the motives and to mould and guide human life aright, were thrown away long ago by a self-conceited generation which thought it had outgrown any need of such "nursery yarns." As well might the mariner outgrow the need of a compass or of the North Star.

Not many are willing to face the stern realities of the present situation; but the fact is the whole world seems to be on the verge of a social break-up, such as staggers the imagination to portray.

V

The path of time is strewn with a long series of national catastrophes, each of which was brought about by a moral decadence on the part of its people, and each of which ended in the utter extinction and oblivion of the civilization which it represented. Thus city after city, nation after nation, and world empire after world empire has each had its day, has reached the end of its probation, and has been

extinguished by the God whom its people have forgotten or despised, there being let loose upon them wild bands of barbarians who buried the God-defying city or nation under a debacle of blood and ruin.

But why may not just such a fate overtake a world?

Adam Smith and Gibbon used to declare that civilization could never again be destroyed by barbarism; for they pointed to the weakness of all those parts of the race still remaining savage, and compared this weakness with the immense strength of the civilized portions of mankind. And they asked in derision, Whence are to come the future Huns and Vandals that will destroy our modern civilization? But, "it had not occurred to them," said Lord Macaulay, in a notable speech in the English House of Parliament, "that civilization itself might engender the barbarians who should destroy it. It had not occurred to them that in the very heart of great capitals,—in the very neighbourhood of splendid palaces, and churches, and theaters, and libraries, and museums,—vice and ignorance might produce a race of Huns fiercer than those who marched under Attila, and Vandals more bent on destruction than those who followed Genseric." True, there are still many times seven thousand faithful ones who have not bowed the knee to the modern Baal, and who have no part or lot in this modern apostasy. And if the world could only be brought to listen to their testimony which they are attempting to give, a testimony based on that very Bible which the world has so long been taught to ridicule and despise, we might even

yet escape those social and national horrors which many of our clearest thinkers see creeping upon the world with steady glacial tread. But, alas, there is no warrant in human probability, in the analogies of history, or in the predictions of the Word of God, to lead us to believe that this impending doom can be averted. The conditions in which we live are too minutely and painstakingly described in the prophecies of the New Testament, and these descriptions are always associated with the climax of the age, and the end of human probation.

For again I say, If cities or nations have come to the end of their probation, and have been extinguished by the judgments of God, why not a world?

The Old World is full of the tombs of dead empires, forgotten civilizations. Some of these came to their end by what seemed like a natural process, some were ended by a more obvious judgment of God. But in all cases, as we look back upon them through the historical telescope, we can recognize how they richly deserved their fate, and how fresher and cleaner races came in to take their places.

But if we believe God's Word, we cannot suppose that this monotonous rise and fall of nations and empires will be allowed to continue indefinitely in the future. The Bible does not teach that the world will become gradually better and better until it outgrows its inherent selfishness and sin. On the contrary, it teaches that only by an act of special intervention, what it terms "the end of the age," will the regeneration of the world be brought about. This grand climax of the ages, the ushering in of the new

heaven and the new earth, when God Himself will tabernacle with the sons of men and wipe away all tears from their eyes, when there shall be no more sin or suffering,—this next stage in the history of our world lies, indeed, just ahead of us. But between this picture and that lies a dark valley through which the world as a whole must pass, just as each of us individually passes through the shadows of oblivion before we can enter upon our own higher life. It is even so with the world as a whole. It is hopelessly diseased. Its wound is incurable. Even now we are witnessing the throes which presently will terminate in the death agony. It is inevitable. But, thank God, His people have been taught to look hopefully beyond the present impending ruin of a world, and to trace the promise, already flushing in the eastern sky, of that day of gladness and joy which shall literally have no end.

May God give us steadfastness and patience, that we may not become diverted by the frantic temporary expedients of those who would seek to prolong the present dying agonies of a doomed world. Let us take heed that we do not lose faith in that ultimate triumph of God's plan for the world because of the present circumstances which seem to forbid such an ultimate outlook.

"But yet a little while, and He that shall come will come and will not tarry."

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